

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.



No. 1,817.—VOL. XXXV. [Registered as] SATURDAY, NOVEMBER 6, 1915. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, November 9th, at 3 p.m.—

Members Free; Associates and Friends 1s. each.

Seance for Clairvoyant Descriptions ... MRS. MARY DAVIES.
NO admission after 3 o'clock.

THURSDAY, November 11th, at 5 p.m.—

Admission 1s; Members and Associates Free.

Psychic Class ... MR. W. J. VANSTONE.
Lecture on "Hinduism: The Vedanta and Upanishads."

FRIDAY, November 12th, at 4 p.m.—

Admission 1s.; Members and Associates Free.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

SPECIAL NOTICE.

All subscriptions of New Members and Associates joining the London Spiritualist Alliance now will be taken to include the remainder of the present year and the whole of 1916.

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For further particulars see p. 530.

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At 7 p.m. ... MRS. MARY DAVIES.

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On sale through newsagents and at many Spiritualist Societies. Trade supplied by Stead's Publishing House, or post free for 5d. stamps from The Publisher, 47, Bank Buildings, Kingsway, London, W.C.

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LONDON SPIRITUALIST ALLIANCE,

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Incorporated 1896.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in LIGHT, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle subscribers to a copy of LIGHT for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1916.

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NOTES BY THE WAY.

Miss H. A. Dallas has earned the gratitude of all who appreciate the power of consolation which resides in the evidence for spirit intercourse by her recent series of articles in *LIGHT*. Many of those who study the subject as theorists or doctrinaires are apt to overlook its central significance as a revelation casting light on the essential meaning of life. The human side of the matter is overshadowed by a crowd of smaller issues, science, ethnology, folk-lore, and systems of ancient philosophy, and some of those seeking the plain and reasonable truth get drawn into meshes of verbiage and obscure doctrines, "in wandering mazes lost." From one point of view, no doubt it is an excellent mental discipline for them, teaching self-reliance and self-direction, but from another standpoint it is somewhat to be regretted. We want to make an end of marshes and jungles as much in the mental as in the physical world. A great spiritual philosopher once said that what the Universe needed was to be reported rather than to be interpreted, and this is more than ever the case now. We need to proclaim the reality of a spiritual world and its intercourse with this rather than to weave more or less fanciful theories and offer interpretations based too often on insufficient data.

* * *

Mr. Alfred Capper, the thought-reader, has revived himself in public recollection by a book—"A Rambler's Recollections and Reflections" (George Allen and Unwin, Ltd., 10s. 6d. net)—which teems with good stories and reminiscences of famous people. True, not all the stories are new—we found some quite old friends amongst them—but they are brightly told. Mr. Capper is frank enough, as he has always been, to disclaim the possession of "occult" powers. His gift, as he tells us, lies in "the power of so adapting or subjecting my mind to the wills of other people that it becomes as a highly sensitised photographic plate, recording every volition of the other person's will in a perfectly mysterious manner." Those who know the true meaning of "occultism" will probably be a little amused at Mr. Capper's disclaimer, for really there is no occult or psychical gift which could not be explained in the same natural and simple way. There is no "mystery" or hocus-pocus about the operations of Nature whether in the physical or psychical world. We found especial interest in the chapter, "What is the Occult?" in which Mr. Capper sets out his views on a realm which ignorance and self-interest have conspired to make vague and terrifying. But our author should not confuse Occultism with Mysticism. The two things are not the same.

To proceed, Mr. Capper, while he denounces "unworthy professors of so-called Spiritualism"—in which we are entirely at one with him—proclaims himself "absolutely persuaded of the infinite superiority of the spiritual over the material."

In short, it appears to me that what we see on earth is but the materialisation of the spiritual and where, if ever, this materialisation can or will make an end, it is impossible for man to determine.

The most progressive Spiritualist could ask for nothing stronger than such a profession of faith as regards the subject in its larger aspect. Mr. Capper, however, seems to have grave doubts on the subject of séance phenomena, although he is convinced of the genuineness of many of "the seers, sorcerers, and mysterymongers" who have come under his notice. He relates a remarkable slate-writing experience with Mr. Eglinton—the once famous medium—who is, we believe, still living, although he has long ceased to exercise his psychical gifts. He also tells a story of crystal-gazing, the seer being a daughter of a North country rector. The conclusion of this chapter of his book is worth quoting:—

My whole argument simply is that, if we feel ourselves called upon to dive deeply into the mysteries of the spirit, and to search out the secrets of the unrevealed world of spirit, which every thoughtful man and woman must realise exists around and about us, we should only do so in the most reverent and at the same time in the most scientific manner possible.

It is well said, and Mr. Capper is to be commended for his impartiality and good sense.

* * *

We have spent—we had almost said wasted—many hours on books and treatises on psychic investigation by writers who had plainly but the most superficial knowledge of their subject. They were guilty of grotesque blunders which a little more practical experience might have corrected. Sometimes they showed a lack of the most ordinary reasoning power. Thus a learned professor, in dealing with materialisation, pronounced it a fraud because, having induced the materialised spirit to breathe into a glass of water, he found that the chemical results were precisely the same as that of the breath of a human being. Consequently, he argued, the form could not have been that of a spirit! On some sides of our subject the common sense of the average man is far preferable to the science of the specialist. Not that we have any quarrel with the expert—he is, or should be, the master of his own subject—but it is too often overlooked that the verdict of an expert is (unless he has a large and well-balanced mind) often quite unreliable on questions outside of his special study. For reliable pronouncements on the phenomena of Spiritualism, for instance, we must go to those who have specialised in the subject, and whose opinions on that subject must consequently carry weight, whatever the importance or unimportance of their judgment in other matters. That is a point too often overlooked, and yet it is a matter of the most elementary common sense.

Self-consciousness is not only a weakness in the individual, it is no less a weakness in organisations. The best men and women in all movements are always those who are least conscious of themselves and least clamorous concerning their ideals. So soon as any body of persons begin to bawl for "Brotherhood," "Spirituality," or to utter any other "watch-words" regarding their aspirations, the spirit of their enterprise begins to evaporate; and we behold a lack of the things so loudly demanded. Spiritual power and all the more interior forces of life are marked by silence and unobtrusiveness. They are never negative and inert, however, for that is the other extreme of noise and vehemence. So we find there is more true active fraternity amongst those who hardly ever utter the word than amongst those who place it as a motto on their banners and go forward with drums beating proclaiming it their ideal. The world would laugh at a man who went about announcing "I am a philanthropist," and would probably, if called upon, explain its ridicule by the very reasonable argument that the true philanthropist is not given to advertise his philanthropy: "If he were really a philanthropist he would not tell you so."

THE TRUTH ABOUT OBSESSION.

An important query put to Morambo, Mrs. Wallis's guide, at the usual weekly "Talk with a Spirit Control" on Friday (the 29th ult.), related to the old and vexed question of "evil and obsessing spirits." The questioner asked for the truth on the subject, in view of the many contradictory statements made by those who professed to be authorities.

Morambo replied that there were spirits who had lived so closely to the earth side that they were practically earth-bound, and, remaining in the earth sphere, were attracted to persons in that sphere who were like-minded with themselves, and whom they might influence for harm. But there must be the attractive power and the response to the influence exerted to enable an undeveloped (he preferred not to say "evil") spirit to come into such close association with an earth dweller, and even when such conditions existed these spirits were not left to work their will undisturbed. Not only was their evil work hindered; they were themselves ministered to and cared for, though they might be unconscious of such ministration. There were those who made it their business to visit the "spirits in prison." Morambo asked his hearers to imagine an individual who had lived so closely to this side of life that he had developed no spiritual perception, his only thought being physical gratification. He left the body, and, on the spiritual side of the earth condition, found himself beset by the old cravings, the old desires, but unable to satisfy them. He might then discover that by close association with someone on this side he could exert an impelling influence by means of which he might obtain an indirect gratification. But though this was possible the power for harm which such spirits possessed was very limited and often broken altogether, when those whom they sought to bring under their influence were roused to repel it. As a consequence they were only able spasmodically and occasionally to produce an effect. Now and then such a spirit might gain so great a hold over some person that it might almost appear to amount to an obsession, but that spirit was not left to exert his power unchecked. If the person made any effort to free himself, and had any longing to do better, that was something for his unseen friends to work upon. Morambo did not recognise it as a truth that there were a great number of spirits always on the watch to influence for evil those still in the flesh. Spirit return was a fact, and we could not have the return of, and association with, right-minded spirit people without having also the return of, and association with, wrong-minded spirit people. But while evilly-disposed spirits had opportunity of expression, good was positive and evil negative, and the good preponderated largely. Only here and there was there evil expression. In the great majority of instances spirit return worked for good.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, DECEMBER 2ND,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. WAKE COOK

ON

"THE AFTERMATH OF THE WAR: HARMONIAL RECONSTRUCTION."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

(The arrangements for next year will be announced later.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, November 9th, Mrs. Mary Davies will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, November 11th, at 5 p.m., the first of a series of lectures on "The Religious and Philosophic Systems in the Light of Modern Spiritualism," by Mr. W. J. Vanstone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, November 12th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 12th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meeting, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Nov. 11th—"Hinduism: The Vedanta and Upanishads."

Nov. 18th—"Taoism and Confucianism."

Nov. 25th—"Thibet and its Spiritual Message."

Dec. 2nd—"Epicureanism and Stoicism."

Dec. 9th—"Neo-Platonism."

Dec. 16th—"Persian Mysticism: The Safis."

SPECIAL EVENING LECTURES.

Two lectures will be given in the rooms of the Alliance by Mr. H. Ernest Hunt on Thursdays, November 18th and December 16th, at 7.30 p.m., on "Psychic Phenomena and the Subconscious."

THE PSYCHIC TELEGRAPH.—In LIGHT of September 18th (p. 451), it was announced that Mr. David Wilson had several times received on his New Wave Detector or psychic telegraph the number "567704." Mr. J. Weston, of Worthing, who has only just seen the statement, writes to inform us that he himself transmitted that number telepathically in some experiments with a friend, but is puzzled to know how it should have been reproduced on the psychic telegraph. It may, of course, be coincidence, and Mr. Weston proposes to test this by further experiments.

SIR W. F. BARRETT ON THE PSYCHIC TELEGRAPH.

I have read with much interest, and I fear I must add with considerable incredulity, the accounts that have appeared from time to time in *LIGHT*, since April last, of Mr. D. Wilson's experiments with the so-called psychic telegraph. The natural philosopher, Sir John Herschel says, should "hope all things not impossible, believe all things not improbable," and therefore I am quite prepared to believe in any phenomena for which there is adequate evidence and that do not contradict better attested and well-established facts. There is no more difficulty in believing that unseen intelligences should be able to "spell out the Morse code" by means of radio-telegraphy than in their communicating with us by means of raps, automatic writing, or the Ouija-board. Of these latter and better-known modes of communication from the unseen I am absolutely convinced from first-hand evidence.

How the unseen intelligence operates in any of these cases we do not know, except that in the automatic writing it may be, and probably is, telepathically through the mind of the medium. But this explanation does not cover the remarkable cases I have described in the current number of the "Proceedings of the American Society for Psychical Research," where the sitters, using the Ouija-board, with the alphabet placed in positions they did not know, were all the time most thoroughly blindfolded. Under such circumstances long, coherent messages were so rapidly spelt out that it was difficult for the recorder to take them down, and shorthand had to be used. The sitters in this case were all personal friends, no paid medium being present, and they have continued the experiments up to the present time, with some recent and very remarkable results, which I hope may ere long be published.

Returning to Mr. D. Wilson's experiments, might I ask him kindly to give a fuller description of his present arrangements, and the care he has taken to avoid the erratic and often puzzling effects produced by loose joints in the connections? When he has his arrangements in good working order would it not be possible for him to obtain the assistance of some well-known expert in wireless telegraphy? If such an expert corroborates Mr. Wilson's conclusions as to the super-normal source of these communications, a new and wonderful region in psychical research will be opened up to future investigators, and the warmest thanks be due to Mr. Wilson for the courage and painstaking zeal he has shown in the pursuit of his remarkable discovery if such it should prove to be. Meanwhile I hope he will excuse my scepticism.

W. F. BARRETT.

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 7TH, 1885.)

In the course of a long article, descriptive of the spread of Spiritualism in Russia, the "New York Tribune" says: "Strange to say, it is in this country (Russia) that Spiritualism, as a development of the science of psychology, has found its most earnest interpreters, and it is in St. Petersburg and Moscow that these curious manifestations have attracted and interested such men as Professor Boutlerof, of European celebrity, and Professor Wagner, both attached to the Petersburg University; the Russian savant, Mr. Alexander Aksakof, Professor Tourkevitch, Dr. Basil Mihailoff, and many more distinguished men of science and letters, such as Dostoensky, Solovieff and Dimitri Tserteloff. Having found hospitality in such an exalted circle, Spiritualism ceased to be an amusement for the drawing-room idlers and became a problem with pretensions to a scientific solution. The public was lost in amazement at first to behold three scientific stars of capital magnitude pay the most concentrated and serious attention to this question in its modern form. . . . Both Mr. Boutlerof and Mr. Wagner had previously been declared enemies of this movement, and the most inveterate materialists withal, so that at first they were supposed by their colleagues at the University and by the students to have gone out of their minds. . . . Russia now possesses a considerable literature on the subject which totally differs from productions of the same kind abroad, inasmuch as these articles are stamped with a spirit of genuine scientific research, and present the subject in quite a new light."

THE REV. R. J. CAMPBELL AND SPIRIT INTERCOURSE.

The following from an article, "What is There to be Afraid of?" by the Rev. R. J. Campbell, in the "Sunday Herald" of the 31st ult., needs no comment beyond the remark that Mr. Campbell is well-advised to give such consolatory remarks as wide a circulation as possible, disregarding the carping criticisms of those who think a popular newspaper an unworthy medium for the opinions of distinguished writers and teachers:—

I am not a Spiritualist, nor have I ever seen a supernatural appearance in my life; but I am absolutely convinced, from testimony which I could not doubt, that communication between the hither and the yonder, between beings still in the flesh and the so-called dead, is more frequently made than most people suppose. And such communication is going on rapidly just now owing to the great numbers that in the prime of their manhood are passing to the other side through the shock of battle.

It may not be wise or healthy-minded to dwell much upon these supernormal occurrences, but no one could deny them who knows the evidence. And in any case, what other evidence do we want than the evidence of our spiritual nature itself?

Death destroys nothing that belongs to us; he only withdraws it from our sight for a time. Behind the curtain of the visible and tangible, all we have ever loved that was worthy of our love is waiting for us to claim it on a surer plane of possession. No one can be robbed of what is his in the spirit; it is his for ever.

The stars come nightly to the sky;
The tidal wave comes to the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

THE DIRECT VOICE: THE MEDIUMSHIP OF MRS. ROBERTS JOHNSON.

Having recently been favoured with an exceedingly satisfactory sitting with the now well-known medium for the Direct Voice, Mrs. Roberts Johnson, Mr. J. Sutton, of Darlington, by way of at once conveying his gratitude to the lady and testifying to her mediumship, sends us a brief record of what occurred. The sitters, eight in number, had not long taken their places when the controlling spirit, David Daguin, manifested and announced to Mr. Sutton the presence of a former friend of his, Mr. Lingford, of Leeds. Later in the séance Mr. Lingford conversed with both Mr. Sutton and the medium and her husband, using the language and manner of expression characteristic of him in earth-life. Another voice which spoke to Mr. Sutton turned out to be that of a brother of a very dear friend of his who is out at the front. A curious circumstance was that the voice so closely resembled that of Mr. Sutton's friend that, as he says, he could almost have thought that the latter had returned from France and was addressing him. The spirit furnished proof of his identity and gave a message for transmission to his brother. Voices sang and played musical instruments through the trumpet, which in the course of the sitting floated about the room, touching first one and then another of the sitters, each of whom in turn received a satisfactory message from some departed relative or friend. One of the sitters, acting on instructions given him at a previous sitting, had brought a box of paints with brushes and a clean pad of paper, and at the close of the sitting it was found that an attempt had been made to paint on the pad. A lady and gentleman were each presented with a flower taken from the opposite side of the room. David Daguin again manifested to wish the company "good-afternoon," and the séance came, all too soon, to an end.

THE LATE MRS. EVERITT.—We hope next week to be able to print some accounts of the remarkable mediumship of the late Mrs. Everitt, for which we have previously been unable to find space.

DURING the past month highly satisfactory and largely attended meetings for clairvoyance were held in the rooms of the Alliance, 110, St. Martin's-lane, the medium on three occasions being Mr. A. Vout Peters, and on the fourth Mrs. Brittain, of Hanley. A word of thanks is due to Mrs. H. E. Bell, who presided on each occasion and did much to ensure the conditions necessary for the success of the various meetings.

SPIRITUAL SCIENCE IN SCOTLAND.

SOME EXAMPLES OF HECKLING.

BY JAMES CAMERON.

Mr. James McKenzie, known to readers of *LIGHT* as an earnest student of Occultism, delivered last month one of the most unconventional series of lectures that was probably ever delivered in the two principal cities of Scotland—Edinburgh and Glasgow. I am unable to say anything of the Edinburgh lectures, but of the Glasgow series I can unhesitatingly state that they were from all points a marked success.

At the concluding meeting, Mr. Stewart, the president of the Glasgow Spiritualist Association, in moving a cordial vote of thanks to Mr. and Mrs. McKenzie, voiced the general opinion that the lectures had been of "great educational and spiritual service." We are accustomed in Glasgow to periodic religious revivals. This was our first in Occultism, and the future historian of the progress of psychic science will doubtless note that the first red-hot revivalist who had the daring to invade Scotland to preach the new gospel was Mr. McKenzie. The subjects which he discussed are familiar to readers of *LIGHT*. Instead of summarising the lectures (which in passing I may say were clear and forcible statements of the systematised facts of psychic science) as I intended, it has occurred to me that a specimen of Scottish "heckling" on Occultism may be more interesting. The verb to "heckle" is unfamiliar outside of Caledonia, although you may find it in Webster's or any other standard dictionary. "Heckle" connotes a form of mental gymnastics to which the controversial Scot is peculiarly prone, and which he never fails to indulge in when the opportunity presents itself, as it did in the case of Mr. McKenzie's course of lectures. The process consists of turning a speaker mentally inside out, and, if it be at all possible, upside down. Mr. McKenzie being a Scotsman and a clansman as well, with the red blood of the turbulent cattle reiver of a couple of centuries ago, knew all about "heckling" and yet he deliberately and of set purpose challenged every man and woman in the ancient city of St. Mungo to meet him in its largest hall, stipulating that he would submit himself to the ordeal of the "heckle." The result was that at each lecture the heckler was present in large numbers, so much so that the proceedings would have gone on till midnight if the closure had not been applied. Literally, not metaphorically, the lecturer knocked the bottom out of the Scottish "bottomless pit," demonstrating from facts based upon personal experience that in the spiritual world, as in the physical, the great law of evolution was in operation, giving a chance to the most degraded human being that ever appeared on the planet of moving upwards and onwards towards the great Light. Even opponents were generous enough to concede that the lecturer proved himself an adept in the art of answering the heckler. No question, however abstruse, was shirked, with the result that the lecturer emerged triumphantly from the ordeal and with the assurance that when he returned again to the Second City he would in all likelihood attract much greater notice than during his first visit. What follows may be taken as a sample of the questions and answers at the lectures.

Question: Will you give the difference between soul and spirit?

Answer: Man has a body, that which you see; within that body you have the spiritual body—that is the soul. That soul is animated by the spirit. What that spirit is no man knows. We say that it is a spark of God.

Question: Why does a man sin?

Answer: No man sins knowingly. Mark that well—grapple with it and find out for yourself whether it is true or false. It is one of the great truths.

Question: The Bible says that the wages of sin is death. What do you say?

Answer: It means that every action that is wrong is sinful; men call it sinful because it begins to murder them, to spoil the body and ruin the soul. The wages of wrong action is death. Who wants death? Does the burglar, the thief, the liar? No, they all want life. These men go on sinning because they don't

know the results—that the consequences of all these actions are disastrous to them. We are here to work out our salvation by experiment. You soon learn from experiment that death ensues from sinning.

Question: If a soul temporarily leaves the body can it be made to return by human agency?

Answer: Yes, Jesus brought back the soul to the body. When the psychical umbilical cord is broken God Himself could not bring back the soul. It would be, as it were, supererogatory. His own laws. God, we may assume, is bound by His own laws; it is only by the continuance of laws that never change that we can depend upon the sun rising to-morrow.

Question: How do we know how our present life affects our future happiness in the spirit world?

Answer: We can only know by entering into the spirit world, following into it the drunkard, the liar, and the lustful, and the scientist and the philosopher, and then see who has the best time there.

Question: What course should one pursue to equip oneself for the spiritual plane?

Answer: By learning from experience what life is. Life is a great bundle of desires, said Buddha. Did he say, Wipe out the desires? Nothing of the kind. He said, For your desires pay the price, and educate them to know what is legitimate and illegitimate.

Question: What meaning do you attach to sin?

Answer: That action which brings in its train evil fruits.

Question: What is righteousness?

Answer: That action which brings a man good results. Sin brings hellish results.

Question: Is it not consistent with justice that the soul can after death re-enter a physical body?

Answer: I think reincarnation a reasonable doctrine. It may explain the difference between a fool and a man of genius. I don't know. I have spoken to men who have been thousands of years in the spiritual world, and they have invariably told me that they have never known of a single instance of reincarnation.

Question: What are the feelings of British and German soldiers to each other on the spiritual plane?

Answer: Just the same as they were before the battle. I find that the great majority of the soldiers have no hatred towards each other—the chief hatred is among the people at home.

Question: What do men do on the spiritual plane?

Answer: There are occupations there infinitely more varied than here. There are explorers, inventors and so forth.

Question: Have crimes been detected through the instrumentality of Spiritualism?

Answer: Yes: in Paris and in New York the police are continually using clairvoyance for tracing criminals.

Question: Can you explain why the soul takes the same form as the physical body?

Answer: Because it is the soul functioning that builds up the body.

Question: Have you ever communicated with Jesus?

Answer: I will ask you how am I to prove that I ever communicated with Jesus? I have no proof to offer, neither has any Christian. Lofty souls do not give their names to communicators. I have never known a great spirit say "I am Socrates," "I am Buddha," "I am Jesus." All I say to you is that if Jesus lived he is bound to live now; that if he was a lover of his kind and a helper, then he loves and helps to-day every man that loves him; and it does not matter whether you believe or disbelieve in him, he is bound to help the man who is a seeker of truth and a lover of truth.

Question: What is your definition of conscience?

Answer: I cannot give you a definition. All that I can say is that it is something with geographical boundaries—you have the Christian conscience, for instance, and the Mohammedan conscience. It is moral to have a plurality of wives in Turkey, while in this Christian country it would be criminal to have more than one wife. The geographical conscience depends upon location, so that you will see that what is moral in one country is immoral in another.

THE CALIFORNIA CONGRESS.

From our American contemporary, "The Progressive Thinker," we learn some particulars of the great Spiritualist Congress, the first held under the auspices of the National Spiritualists' Association of the United States, which assembled in San Francisco on the 10th, 11th and 12th of September last. The meetings, which were held in the Civic Centre Auditorium and on the grounds of the Panama-Pacific International Exposition, were presided over by the President of the Association, Mr. George B. Warne, each session, from the opening one on Friday morning, September 10th, until the closing gathering on the following Sunday evening, being full of interest. The delegates on their arrival on the 9th were welcomed by the California Spiritualists, and on the Saturday were entertained to luncheon. One feature of the opening meeting, after Mr. Warne's inaugural address of welcome, was the response of the Rev. Mr. New, President of the New Thought Convention, and Mr. Warne's rejoinder. Mr. New congratulated the Spiritualists upon discovering one great, inspiring, wonderful fact—that the soul of man is immortal. He went on to say that there were five negatives in life—error, age, poverty, disease and death. Let them overcome and do away with those negatives and step upon a new platform. Mr. Warne rejoined that they as Spiritualists were in sympathy with the New Thought body as long as New Thought was right thought. Each body had its special work to do for humanity, and they wished their New Thought friends God-speed, and asked them for the same tolerance they (the Spiritualists) extended to their views. The first paper read before the Congress was one by Dr. Peebles on "Religion," in the course of which he broached the subject of building an International Temple of Spiritualism at the Hague, and urged Spiritualists everywhere to contribute to the project. This was followed by an address by Mrs. Cadwallader, the editor of "The Progressive Thinker," setting out the steps that led to the organisation of the International Bureau of Spiritualism in Brussels in May, 1910, describing its objects and urging the duties of American Spiritualists in relation thereto. The other subjects dealt with during the Congress included the following: "How to Strengthen the Presentation of Our Philosophy and Protect their Demonstration," by the President; "The Duties of Spiritualists to Social, Political, and Humanitarian Questions," by Mr. David P. Dewey; "The True Attitude of Spiritualists to Other Religions," by Mrs. Elizabeth Harlow Goetz; "The Spiritualism of the Bible," by Mrs. Zaida Brown Kates; "Mediums and Psychics," by Dr. B. F. Austin; "Present-day Methods of Healing," by Mrs. Mary C. Vasek; "Our Field: Its Reapers and their Rewards," by Mrs. E. Lowe Watson; and "Organisation and Disintegration Compared," by Mr. C. A. Buss, President of the California Association. Clairvoyant descriptions and messages were given by Mr. John Slater and several lady mediums, and the proceedings were varied with an excellent programme of vocal and instrumental music. The attendance was large, more than twelve hundred persons being present at the closing session.

SOME FAMILY GHOSTS.

We take from the "Star" ("Mainly About People") the following stories of ancestral ghosts:—

The young Grenadier Guardsman Sir George Houston-Basswall, who is reported "missing, believed killed," in to-day's casualty list, is a wealthy Berwickshire landowner and a scion of an ancient Scottish family. A weird ghost story is associated with Allanbank, the residence inherited by him from his ancestors, the extinct Stuart baronets. Allanbank remained empty for a number of years because it was haunted by an apparition known as "Pearlin Jean," so called because she wore that kind of lace on her dress. "Pearlin Jean" was a novice in a Continental convent when the first baronet, Sir Robert Stuart, fell in love with her. Sir Robert deserted her, and the girl flung herself under the wheels of his carriage, and was killed. When the faithless lover returned to Allanbank he was horrified by visions of the girl. Seven ministers were called in to lay "Pearlin Jean," but her spirit would not rest.

In connection with the death in action of Captain Rawdon-Hastings, Lord Loudoun's heir, a correspondent writes: It is

not generally known that the Hastings have an old legend to the effect that a phantom carriage is heard driving up to the house before the death of any of the family. The late Lady Romney, sister of the famous Marquis of Hastings, of racing renown, used to tell a weird story of her experience. While staying with her brother, a carriage drove up, bringing, as they thought, some expected guests, but on the door being opened nothing was there, though the hoofs of the horses had been heard on the gravel! Remembering the old legend, Lady Romney fainted, but common-sense prevailed, and she dismissed the matter from her mind. Lord Hastings, however, died in a week or two.

MAGICAL ARITHMETIC.

AN INDIAN CALCULATING BOY.

We take the following from Mr. Alfred Capper's recently published volume, "A Rambler's Recollections and Reflections" (George Allen and Unwin, Ltd.):—

It was at Ootacamund that I met the most extraordinary human freak I had ever even imagined in a dream. His name was Arumugam, a Salia by caste, and a native of Sriviliputhur of the Tinnevely district in Madras. He was eighteen years of age, quite uneducated, but possessed of the most marvellous powers of calculation that it is possible to imagine. It is reported that this boy was wandering in the streets of Madura, and that he picked up a living from the poor people in the neighbourhood, of whom he begged a few pice from time to time. He was brought into Ooty by a Brahmin and brought straight to me, though his performances had been witnessed by many well-known English residents, who were utterly aghast at his miraculous demonstrations, and who were anxious for my opinion on the matter. I frankly confess I, too, was astounded by what I saw, and I am quite certain that there is no one in the whole world who could equal his powers in calculation. One of his great feats was his mental calculations of enormous sums without touching paper, and all done in his head with lightning speed. Hughes and I tested him very severely, and subjoined are some of the tests to which we subjected him. He gave us the compound interest for any amount of years, at any rate, without mistaking even in fractions. This was a marvellous feat when we reflect that he had never received any education whatsoever in arithmetic, and that he was, in addition, half-witted, with twelve fingers on his hands and twelve toes on his feet—an absolute freak, mentally and physically. Here is one of the sums I set him; he multiplied in his head and instantaneously this sum:—

$$\begin{array}{r} 99926 \times 23546 \\ 62532 \times 25992 \\ 435806 \times 234950 \end{array}$$

"Now," I said to him through the Brahmin who interpreted for me, "if the sum of £995 5s. 2d. was invested in a Stock which brought in 2½ per cent. per annum, what would be the interest due at the end of five and a half years?" And he gave the answer within thirty seconds, correct to a farthing. And this was a simple puzzle for him. He did far more intricate problems than that, and in my presence too.

Many people prepared the most stupendous sums for him, and he would do them straight off the reel. Once or twice people would declare his answer was wrong, and that it differed from what they made it, but it was always discovered that his mental calculation was correct and that their paper ones were wrong. The Brahmin who brought him to me regretted that his parents had never attempted to give the poor boy any education whatever, and when I asked him how he accounted for the boy's marvellous gift, he replied that without a doubt it was to be attributed to the divine grace, or *Kadalaksham*, of Sri Subramoniaswamy at Thrippurakundram, on the night of the Pathigay festival, where he had gone to worship. I thought little or nothing of what I saw of the famous fakirs of India, but this boy's accomplishments and achievements left me breathless with astonishment, especially bearing in mind that otherwise he was half an imbecile.

THE THEISTIC CHURCH, of which the minister is now the Rev. Walter Walsh, D.D., holds its meetings at Steinway Hall every Sunday morning at 11 o'clock.

ATTENTION is called to the change of time of the Sunday services of the Marylebone Spiritualist Association, at 77, New Oxford-street. These commence at 6.30 p.m. and conclude at 7.30, to enable those who come from a distance to return home without difficulty. The doors open at 6 o'clock.

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ON REINCARNATION THEORIES.

The Oriental dogma of Reincarnation has given rise to wide divergences of doctrine among believers in the spirit hypothesis, into which it is not very profitable to enter. With the Theosophists, reincarnation is an essential doctrine, a fundamental belief on which the greater part of their somewhat elaborate system rests, and without which they find no explanation of life's inequalities and injustices. It naturally alters their whole conceptions of the phenomenal aspects of Spiritualism, but though, by rather strained interpretations of isolated texts of Scripture, they would even foist their doctrine on to Christ Himself, there is no question that it has never had wide recognition in the Christian Church or in Western philosophy. Among English Spiritualists generally little credence is placed in it, and at best it is regarded as unproven if not disproved. On the other hand, on the Continent it is much more commonly espoused, chiefly, we believe, owing to the impetus given to it by Allan Kardec. Spiritualists have indeed been twitted with the circumstance that all the spirits on the other side of the English Channel, following in the wake of Allan Kardec, insist on the truth of reincarnation, while in this country hardly one of them approves of the teaching. The reproach, whether fully justified or not, is highly suggestive of the prominent part played by the personality of mediums in the rendering of communications from the unseen, and the matter is worth investigation with a view to establish or explode the curious inconsistency alleged to exist between the communications received in different countries.

One of the greatest of the seers of modern times was Emanuel Swedenborg, and if any confidence is to be placed in his almost uninterrupted intercourse with spirits during a long term of years it cannot fail to be of interest and value to note what he had to say on this question of reincarnation, and whether he found it confirmed or otherwise by his glimpses of the life beyond. He is very explicit on the subject, and not only was he no believer in a return to earth conditions after once the portal is passed that severs the two stages of being, but he gives a very clear and philosophic explanation of the origin of the delusion, for such he holds it to be, while at the same time its widespread character, especially in the East, makes it impossible to overlook the importance of the problem which the acceptance of such a belief offers for consideration.

In order to appreciate the explanation which Swedenborg offers it is needful to assume some slight acquaintance with his general doctrine of the normal communion of man with the spiritual world by the influx from that world into this. In brief he teaches that when spirits are in communion with a man they enter into his spiritual being in such a way that all that he knows and thinks, and even all that he says, appears to them to be their own. Even his memory, because a part of his thought, seems theirs to them. He says that he was quite unable to convince the spirits who were with him that his thoughts, words, and recollections were not their own, and yet when they turned away from him and left him they lost all his knowledge, language and memory, and entered once more into their own. In the normal intercourse with spirits which is always going on within us, the spirits present with us never converse from their own memory but only from ours, never in their own language or thoughts but always in ours, and therefore man is naturally quite unconscious of this continual presence and influx of spirits because it actually unifies with his own thoughts.

But while this is so *normally*, he states that there are certain abnormal cases with certain races and in certain periods, especially in ancient times, in which men have been so constituted that the spirits with whom they are in communion are able at the same time to exercise their own personal memories, to recollect what happened to them when on earth. When this is the case, it seems to the man that the things in the spirit's memory are things in his own memory. If, for example, the spirit of an Egyptian priest were in communion with a child to-day and were able to recall his experiences as a priest of old, it would seem to the child that he recollected these things as experiences of his own. It cannot often occur, because normally the personal memories of the spirits with us are quiescent, as already explained. But in rare cases it is otherwise, and it is well known that the children in Burma frequently testify to memory of past lives. Of old, says Swedenborg, this was so common that there arose the not unnatural inference that these recollections were the man's own, and that he had lived on earth long ages before—in fact the dogma of reincarnation or metempsychosis.

The above is a summary of the statements to be found in Swedenborg's "Heaven and Hell," sections 246 and 256, which will be found enlightening to those who are interested and, perhaps, perplexed by the prevalence of the reincarnation teaching. His explanation of the origin of the belief seems, at any rate, a reasonable one, and as it is probably little known among Spiritualists, we make no apology for drawing attention to it.

THE MOTOR AMBULANCE FUND.

The "Two Worlds" is carrying on its work of collecting donations towards this fund with commendable vigour, and is not losing sight of the fact that the motor ambulance, although a special contribution towards the humanitarian work connected with the war, is but a small part of the gift of service rendered by Spiritualists in an unofficial way to the country's needs at this time of national trial. Anyone who has examined the various lists of war donations and who has some acquaintance with the personnel of the movement will find the names of Spiritualists well represented.

We learn that the fund, although only inaugurated a short time ago, already amounts to over £130. Those who desire to be represented should forward their donations to the hon. treasurer, Mr. J. J. Morse, at 18, Corporation-street, Manchester. Cheques should be made payable to Mr. Morse and crossed "Union Bank of Manchester, Corn Exchange Branch, Motor Ambulance account."

SIR OLIVER LODGE ON THE WAR AND SURVIVAL.

By L. V. H. WITLEY.

During a recent visit to Birmingham I was privileged to have a most interesting talk with the Principal of the University, Sir Oliver Lodge, at his home, Mariemont, Edgbaston. Sir Oliver is beginning to receive the proofs of a revised and popular issue of "The Survival of Man," and is contemplating a new book to follow hereafter which will be in the nature of a sequel to the "Survival."

Sir Oliver's convictions as to the after-life have been a matter of gradual growth. His first experiences in this connection date back to the 'eighties, but the conclusions being great and grave, he has been slow to make a pronouncement. First of all, as the result of scientific investigation, he had become convinced, he told me, of the survival of the soul, and, more recently, of the possibility of communication. It need hardly be said that, in addition to the results of his own research, a great deal of testimony has reached Sir Oliver from other and reliable sources.

Maurice Maeterlinck has suggested that the present war is the visible expression of a vast invisible conflict and that the unseen forces of good and evil in the universe are using men as a means of contention, the destiny of humanity on this planet depending upon the result of the struggle. One would hardly count Sir Oliver Lodge as a mystic—at any rate, not to the same extent as Maeterlinck—but those who have read Sir Oliver's masterly little book on "The War and After" will find that he agrees very largely with Maeterlinck's suggestion. The passages are very striking, but are too long to quote here. Sir Oliver is convinced, he assured me, that the universe in which we are living is a much greater one than has been generally understood, and he believes, moreover, that there are many and great things yet to be discovered or revealed.

I drew Sir Oliver's attention to one passage in particular in "The War and After," where he affirms that the present war "is a war against principalities and powers and spiritual wickedness in high places." And, he proceeds, "I myself believe in assistance from on High. We, unworthy, are agents of Higher Powers in this conflict." I asked the Principal if he would explain to me what he intended to suggest by this and similar statements. He replied:—

I have been rebuked for presumption in claiming that Higher Powers are on our side; and yet, if we did not believe that, we should be in a very weak position. Most of the great movements in history have been conducted in the full strength of that persuasion—those, for instance, which owed their inspiration to Cromwell, Abraham Lincoln, and similar leaders. Such a persuasion, indeed, would seem to be essential to final victory. In so far as we are able to judge between right and wrong, right is on our side. Furthermore, in so far as events in human history have been brought about by human means, the only way in which Higher Powers can act, I presume, is by stimulating and inspiring human agents to do their work. We did not seek the conflict, it was forced upon us; we gain nothing by it; it involves us in untold sacrifice, and all the best achievements in human history have been made at the expense of sacrifice. Without sacrifice great things cannot be accomplished. The spirit of the nation has been wonderful—that of itself seems to me to show that we are on the right side; and if we are on the right side, we must have the Powers of Good with us. The spirit of the German nation has been remarkable, too, but we are told to judge of things by their fruits, and anything that leads to such deeds as the atrocities in Belgium must be inspired by forces of evil which have temporarily demented a whole nation, and until they are conquered and broken they will not see the error of their ways. The only hope for them in the future is by being vanquished now. Then I trust that hereafter, when they have set aside the Prussian tyranny and recovered from their madness, we shall be friends again.

Sir Oliver spoke to me further of the experiences of those ushered suddenly into the next world. Something of what passed between us on this subject I may be able to write for a later issue of LIGHT.

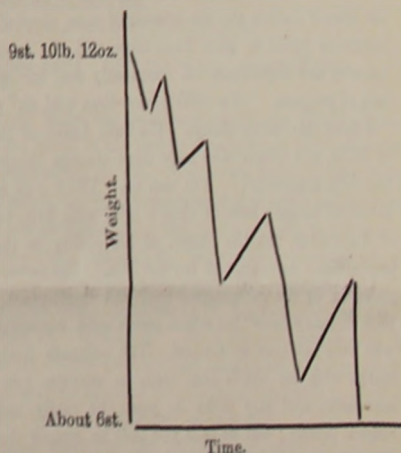
THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XV.—WHAT HAPPENS AT THE COMMENCEMENT OF A SEANCE.

Experiment 34.—I propose in this article to describe what occurred near the commencement of a séance in which, for some reason or other—perhaps partly owing to the extremely wet weather—phenomena were slower than usual in getting under way. Probably the processes noted in this case occur during all séances, but on ordinary occasions they are soon finished and psychical equilibrium is quickly established. On the present occasion, after the circle had held hands in the chain-formation for some little time and a few levitations had been obtained, I seated the medium on the chair on the weighing machine. I then altered the chain order and asked each member of the circle to place hands on knees. Owing to the somewhat unfavourable conditions prevailing this seemed to break up what psychic balance had existed, with the consequence that, to all intents and purposes, the séance had to commence over again. The initial weight of the medium + chair + board was 9st. 10lb. 12oz. I carefully watched the balance of the weighing machine. During the first five minutes or so there was no decrease or increase of weight registered, and no replies by raps in answer to repeated requests. Then the weight began very slowly to diminish, and light raps began to be heard. I wish to emphasise the fact that until this first slight diminution in weight occurred, absolutely no raps were given. Soon after the process had commenced the weight began to decrease in successive fluxes of from 2lb. to 5lb., or slightly more, and at the termination of each decrease to come back somewhat. It would seem that as soon as a little weight is removed, the drawing action upon the medium becomes easier; in other words, that the establishing of even a weak psychic field facilitates greatly the preliminary operations. The process once started, I asked the operators to rap at intervals. The fluxes of decreasing weight continued, becoming gradually greater and greater. I noticed that when a loud blow was given on the floor the weight would greatly diminish—as much as 20lb., or even more—and would then usually come back, or nearly come back, to what it was before the blow was struck. The weight did not flow back instantly after the blow, but if it came back it did so slowly, taking, perhaps, six or seven seconds. Now and then it did not come back for about half a minute, and on those occasions it did not return so far as the original amount registered before the blow. The weight, generally speaking, decreased in waves, irregularly, thus:—



The final fairly steady value—which lasted for a few minutes—was about six stone, although there were fluxes somewhat below this.

It seems to me that in this experiment we witness two processes in combination: (1) The process of getting the medium into condition—the loosening of the psychic stuff—by strong fluxes of upward force upon her body; and (2) the removal of sufficient material from her body for the production of raps.

When the processes outlined above had been going on for

about a quarter of an hour, and the total weight had been fairly steady at about six stone for a minute or so, the medium began to regain her lost weight. I watched the process with great interest, because it was quite unexpected so far as I was concerned. The regaining process was very slow, occupying, I should say, about two minutes, and it was quite regular, in sharp contradistinction to the decreasing process. I quite easily kept the lever balanced by the rider as the weight grew, and I followed it up until exactly the original value of 9st. 10lb. 12oz. was reached.

I expect that in ordinary séances, with conditions normal, the initial drawing process is finished very quickly. The final action, that in which the medium gradually regained her weight, was probably the conclusion of the preliminary operations, for phenomena soon started and proceeded with much their usual vigour. The results of this experiment seem to me to give us some positive notions as to the meaning of the fluxes of nervous and muscular stress so many people experience at the opening of a séance.

One more point. There is just the possibility that the operators were acting directly upon the lever of the weighing machine. The chances against this are, however, very great. The operators knew that to do so would render the results valueless. They are as keen on the experiments as myself, and if they are unable to carry out any test they always tell me. Moreover, during much of the time I had strong light upon the lever of the machine. Then the correspondence between the loudness of the raps and the decrease of weight, the synchronism between the raps and fluxes of decreased weight and so on, all show quite plainly that the forces registered are due to actions upon the medium alone.

THE OCCULT MADE REASONABLE.

You may refer to the so-called occult and mystic orders of the East—of India, Persia, and Egypt, and other lands—and in every case when you refer to the Magi of the past you will always find . . . that the Adept has been trained in a certain course of practical philosophy in regard to man's mental, psychological and spiritual powers, and that this knowledge is "expressed in symbols and veiled in allegory"; but when you penetrate the symbol and interpret the allegory, you will have the same kind of knowledge that you, as Spiritualists, are familiar with to-day, the same kinds of facts that Spiritualists are familiar with in this age. But to those who are not within the secret orders, who are not Adepts, and who are kept in the dark, these matters are exaggerated in importance and character. Examine the matter closely and you will find that it all comes down to the laws of Nature and the powers of man, coupled with man's insatiable desire to gain knowledge, and the contempt which learning and experience too frequently feel for ignorance and lack of progress. "But stories have been told us," you will say, "of most marvellous things. We have heard of the magicians of India, and others who have done strange things. Now are not these magicians?" Yes, and no. There is in man a power to use all beneath him, or upon a level with him, to the extent of his ability, but the extent of his ability is the governing proposition; he cannot go beyond that. The power of the will, governed by the enlightened soul and intelligence, can accomplish in many cases that which seems most remarkable to those who have not been so trained. The ordinary conjurer can do things with his hands that seem to surprise you beyond all expression, and you think he must be really endowed with magical powers; but he tells you that he simply does all these things by the quickness of the hand, and defies the seeing of the eye; and likewise you will find that some of these "occult" stories have their foundation in the deftness of the hands rather than the exhibition of magical powers.

—"Practical Occultism," by J. J. MORSE.

A REAL brotherhood on the earth is possible and is certain because we share one life. Whether it comes to-morrow or in ten thousand years, depends on you and me.

THE QUEST OF THE SPIRIT.

A MESSAGE FROM SOUTH AFRICA.

[The following address, for the report of which we are indebted to Mr. Henry Nordica, was delivered by Miss Dorothy Bannatyne at a meeting of the Occult and Psycho-Therapeutic Society, of Johannesburg, South Africa.]

Taking for the subject of her address the words "Love, Peace, and Happiness," Miss Bannatyne said:—

When these three words are grouped together they are often to be found in a different order from that which I have given, but I think if we traced the relationship between them we should find we were wrong in conceiving of happiness as coming before a state of inward peace, for happiness is the effect, and not the cause, of love and peace.

Love is the beginning of all growth, especially growth of the soul, and it is often only when we see God in those we love that we realise we have a soul of our own. I am purposely thinking chiefly of individual love, for with most of us it is only possible slowly to learn to have sympathy with others by the help of our personal affection for one or two.

People who are in the habit of saying love is blind, and that it does not last, are only taking into account its lower manifestation, emotion.

Love is almost the only thing which ever really sees, and it is as far above emotion as the heavens are above the earth; they come into existence together, but the one endures all things, and the other by its very nature must give place to a more restful state of being—that particular phase of it cannot last any more than a thunderstorm can go on for ever; but when the tumult is over, what then?

Then is the test of how deep it has gone; if the higher nature has not been roused and brought into use, if there is no point of contact in the mental and spiritual sense as well, then I hardly think it can be called love at all.

Love does last. I might say it is the only thing which can last. Emotions subside—to love is not the same as being "in love"—forms change, bodies die, but spirit is everlasting. God is Spirit, and we are essentially spirit. God is Love, and therefore shall our individual loves live on; heaven could not be heaven without the companionship of those we loved on earth. Which of us has not felt the hindrance the body is to true union of soul, the longing to impart something more to others than words and caresses can convey? We cannot imagine love from the physical standpoint satisfying us without spiritual understanding as well, for what we seek in each other, above all things, is union of spirit as well as of heart and mind.

It often happens that love and pain follow each other very closely. Perhaps the only reason for this is that it is a law of Nature, the same as it is for night to follow day. Love and pain are the two great teachers of life's lessons, and happy are those who have arrived at the conclusion that there is something to be learned by the life in this world, for they usually are the people who find out what that something is.

There is also the reflected pain which falls on us through the sufferings of those we love. When we come to study life in its deeper aspect, we find we often learn more in this way than by suffering directly ourselves; pain of all kinds, physical, mental, or emotional, has the effect of confusing the whole outlook on life for the time being, and it is only when the stress is over that we find we have learned something which could have come to us in no other way.

When love and pain have done their work in opening the floodgates of the soul, the peace which passeth all understanding begins to well up from within—sometimes life is broken, battered, hopeless, as far as outward things go, but there comes a strange sense of peace within, a sense of innate Divinity, and oneness with the Father of All; this is the secret of true inward peace, and lies in bringing the restless outer life into tune with God by feeling His life and spirit within ourselves. When outward forms of religion no longer appeal to us the religion of the soul takes its place, the true religion, the Spirit of God within, which enables us to see Divinity in ourselves and in everything about us.

"Be still and know that I [the Spirit] am God." To feel the need of stillness instead of incessant movement is a very great step on the road to inward peace, but most people are too busy to be quiet at all, and go through life with a gnawing spiritual hunger which they cannot define themselves, and which refuses to be satisfied even with the best this world can give.

Peace—that is what we are all looking for, but so few seem to have found it, if one can judge by the faces of the people we meet every day, for most of them are looking for it where it can never be found.

They look for happiness in the outward world around, in people, in things, but until they realise that the Kingdom of Heaven is within, in their own hearts all the time, they will seek in vain. We see people leaving one place after another, or going from one country to another in restless pursuit of enjoyment and pleasure, but enjoyment and pleasure are not happiness—enjoyment comes from without, happiness from within.

We feel the need of something higher, outside of ourselves, for as long as we centre all our interest in things which must of necessity change and pass away, so long shall we find life disappointing. We need a change of focus, a more spiritual outlook, a larger view of life, and the effect of gaining this larger view does not in the least deprive people of interest and enjoyment in small things—in fact, it often enables us to see beauty in things which were not beautiful to us before.

But happiness is not to be found wholly in spiritual things at this stage of our existence, any more than it is to be found wholly in material things—it is a state of consciousness in which the material and spiritual parts of us vibrate in unison, a state in which love for one or two widens into love for many, and sympathy for all, for love is the end as well as the beginning of all things.

There are so many differing degrees of happiness—in fact, no two people think alike on this subject, and it is a matter which each individual must settle for himself. But one thing we can and do know is that we can never be truly happy until we are giving expression to the highest that is in us, whether that highest is expressed in a devotional, intellectual, or spiritual manner.

There are a few thoughts on this subject in "The Ceasing of Sorrow" which I would like to recall to memory, for I am sure many people will have found them as helpful as I have done, The writer says :—

All men seek happiness, seek they never so blindly ; the search needs no justification, it is a universal instinct, and even those who seem to be trampling happiness under foot do but choose the valley of pain because they believe that through it lies the shortest path to abiding joy. Now, what is the essence of happiness, found alike in the delirious passion of the sensualist, and in the rapt ecstasy of the saint ? It is union with the object of desire, the becoming one with that which promises delight. The drunkard who swallows his drink, the miser who clutches his gold, the lover who embraces his mistress, the artist who saturates himself in beauty, the mystic who loses himself in divinity—all are alike finding happiness in union with the object of desire. This one thing they have in common, but their place in evolution is shown by the object with which union is sought ; the nature of the attraction is the distinguishing mark of the base or lofty soul.

She goes on to say that the attractive force in each one of us is the same, the life seeking the life, but in the search it is the body which finds the body, thus baffling the seeker. What we love in our beloved is not the form but the life, not the body but the spirit. Let life seek life, for to seek happiness by union only with forms is to dwell amid the changing, the limited, the clashing. To seek union with Life is to rest at peace on the permanent, the harmonious, and Infinite.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

"NEW DAYS" AND OLD METHODS.

The weekly journal, "New Days," continues its attacks, the issue for the 30th ult. containing an article by Herbert V. O'Neill who, it may be mentioned, is a Roman Catholic priest. By the process of raking amongst the writings of Dr. Peebles and others, he is able to select statements that appear to carry a sinister meaning. We have beside us as we write a book containing a partisan attack on the Roman Catholic Church and a record of the misdeeds of some of its adherents. We refused to quote the book or even notice it in LIGHT, because it is not just or fair to take the *seamy* side of any subject or any body of people and represent this as a true specimen of its character. Mr. O'Neill and his like evidently think differently. But "New Days" itself is just enough to insert the following letter :—

DEAR SIR,—As a reader who welcomed the advent of "New Days," I would like to say that I consider your "Straight from the Shoulder" criticism of the poor Spiritualists to be a very vulgar exhibition of ignorance.

I hold no brief for Spiritualists or for "spirits" as a sufficient or necessary explanation of the mysterious phenomena that do undoubtedly occur at "Spiritualistic" séances, and, also, away from them in one's own home, when certain persons of abnormal mental or physical constitution are present as "mediums." I am aware that there are mediums who both in good and evil faith take payment for their "services," and that there are, also, pretended mediums and soothsayers who live by fraud. I am not forgetful, however, of the fact that there are Christians of all denominations and of divers castes, from bishops down to canting hypocrites on the fringe of the gutter, who have truck with superstitions and are content to "rake in the dibs" for "services" in making "spiritual" chin-music and invoking blessings of the gods. But as a simple student of science who has moved quietly in Spiritualistic circles as a humble inquirer in search of the truth, I must strongly protest against your superficial and silly tirade in the paragraph on "Demon Traffic." I have attended the meetings of Spiritualists. If it were my mission to select a body that represented primitive Christianity in an ideal manner—a body of clean-living, fair-minded and truly charitable people—I am sure I should turn to the Spiritualists for a premier selection. The statement you make that "Spiritualism is the enemy of Christianity" is just rampant nonsense. Spiritualism is Christianity brought up to date by a direct appeal to data—to the facts of experience on which primitive Christianity was founded. Your assertion that "it may be said positively that when Spiritualism is not fraud, it is diabolic," may, of course, be true, but in that case all Christianity goes overboard with Spiritualism. Personally I doubt if any member of your staff is sufficiently in the confidence of the Devil to be entitled to make this dogmatic assertion. It is probable that a scientific explanation can be found that does not require the Devil as the *deus ex machina*.—Yours faithfully,

ARTHUR G. MEEZE.

133, Sandyford-road,
Newcastle-on-Tyne.

PROBLEMS, FACTS, AND SURMISINGS.

Mr. J. H. Slater has much to say about the Fourth Dimension. To the world of the fourth dimension he attributes every influence upon which we act. If a man is knocked down in the street and killed, the whole programme of events which produced this effect was prearranged on that plane ; which is, however, so contradictory that, though Mr. Slater tries to explain it, the reader ends by being very little wiser. But one thing is clear—it is not a dimension. It seems to be a quality or condition of pervasiveness or "saturation." In it there is neither space nor time, and yet objects are solid and substantial, and one who has passed over may be deceived into thinking he is still in the world he has left. It is, of course, the spirit world.

For more light on the subject we refer our readers to "Problems of the Borderland" (Rider, 3s. 6d. net). Mr. Slater writes well and with an air of authority ; and if we cannot agree with all he says and are sometimes faced with what appears to be an inconsistency, we have nevertheless found much that is plausible and true. He deals with various subjects that concern us, such as materialisation, ghosts, aura, telepathy and dreams. He points out the importance of remembering the three-fold nature of man, if we are to understand these problems. He is not himself a Spiritualist, so that his

opinion has the value of an impartial judgment. This is what he writes:—

Spiritualism has not yet recovered from the shock of numerous discovered frauds perpetrated in its name, but it has, in the face of opposition of every kind, hit upon a truth that will in the future be as open as the day. There is a great deal of knowledge, quite elementary in some of its aspects, yet remaining to be acquired, yet it has built up a foundation strong enough to bear all the ridicule that ignorance can heap upon it.

He has a word for this same ignorance: "Some day," he says hopefully, "men of science will cease to deny anything, no matter what it may be, merely because they do not comprehend it."

"THE MYSTERY OF BLANCHE ABERCROMBY."

AN EPISODE IN THE MEDIUMSHIP OF "M.A. (OXON)."

In his little work, "Mediumship v. Psychical Research," Mr. Arthur Lillie tells the following story which, it will be seen, he describes as "the most important event in the whole life of Mr. Stainton Moses."

After referring to the examination by the late Mr. F. W. H. Myers of the papers of Mr. Stainton Moses which had been handed to him by the executors of the latter, Mr. Lillie writes:—

One notebook was "carefully gummed down" and marked with the words "Private Matter." Some communication from the Spirit World had been deemed by the clergyman ["M. A. (Oxon)"] a matter that had better remain secret. Mr. Myers broke the seals, and this is the pathetic story so far as it has been as yet revealed.

About 1870—even the date is kept a little vague—on a Sunday afternoon, in a country house two hundred miles from London, a lady died, to whom Mr. Myers gives the pseudonym "Blanche Abercromby." She was a lady apparently of some note, for her death was regarded as an event of public interest, and telegraphed up to London that night. Her secret is a secret still, there being "former errors" that she wished to reverse. On the night of her death she visited Mr. Stainton Moses "at midnight at his secluded lodgings in the North of London."

He had only seen her once in his life. She was brought by one of Mr. Moses' spirit guides named "Rector." She tried to draw, but the attempt was a failure. He was puzzled—he did not know she was dead.

A few days later she was brought again by "Rector" and introduced thus:—

"A spirit who has before communicated will write for you herself. She will then leave you, having given the evidence that is required."

This was the little message that poor "Blanche Abercromby" wrote:—

"I should much like to speak more with you, but it is not permitted. You have sacred truth. I know but little yet. I have much, much to learn. *Blanche Abercromby.* It is like my writing as evidence to you."

Mr. Myers, who knew "Blanche Abercromby" well, was much surprised at all this. The little message was very "characteristic" of the dead lady. But he could not judge the handwriting, as he had quite forgotten what hers was like. Adopting the practices of an expert in handwriting, he compared letters and marks with some of the lady's genuine letters which he managed to procure. He came to the conclusion that "Blanche Abercromby" must have really visited Mr. Stainton Moses and guided his hand.

Now all this is very important. In fact, it is, in my view, the most important event that happened in the whole life of Mr. Stainton Moses. By the aid of his name the Society for Psychical Research was started, and by-and-by the chief efforts of some of the members of that Society were directed towards besmirching that name.

I will now try to point out the great importance of the "Blanche Abercromby" message. Mr. Andrew Lang, in his review of the book of Sir Oliver Lodge, says very truly that if the "Telepathy" idea of the Psychical Research Society is pushed to an extreme, a spirit would have "almost insuperable difficulty in proving his identity." This problem faced "Rector," and see how he meets it. He selects a spirit that dies on Sunday. She comes to Mr. Stainton Moses on Sunday night, that is before the "Daily Telegraph" of Monday morning (the alleged fount of his inspiration) can reach him, announcing her departure. She tries to scratch a feeble little sketch of a flying bird. Probably she was an artist or artistic. She is very

feeble. This she would be so soon after death. Even Mr. Myers forgets his magical word "Telepathy" in the case of a lady whom Mr. Stainton Moses only saw once, and that twenty years before.

SIDELIGHTS

"Artisan" asks that he shall be allowed through *LIGHT* to express his gratitude to the many readers who kindly offered to send him the paper. "I think," he writes, "it shows an excellent spirit of fellowship amongst your readers and I feel it a privilege to be numbered amongst them."

Mr. Orison Swett Marden, assisted by Mr. Arthur W. Brown, has produced a small volume on "Economy," with the smart descriptive sub-title, "The Self-denying Depositor and Prudent Paymaster at the Bank of Thrift" (Rider & Son, 1s. net). The subject, which is a timely one just now, is dealt with under such headings as "Foundation-stones of Fortune," "How Riches take Wings," "War is Waste; Litigation Expensive," &c. Like others of Mr. Marden's works, the book is written in a bright and racy style, and abounds in illustrative anecdote and quotation.

We regret to learn from the "Staffordshire Sentinel" that under that antiquated piece of legislation, the Vagrancy Act, Mrs. Annie Brittain, of Hanley, with three other defendants, were on the 18th ult. fined for "unlawfully pretending to tell fortunes and deceive and impose on certain of his Majesty's subjects." The absurdity of the charge of deception in Mrs. Brittain's case was clear from the fact that the evidence called for the prosecution showed that the statements she made to the witness, nearly the whole of which were as to past or present facts, were astonishingly accurate.

Mr. Graham Milward, the counsel for the defence, made an eloquent speech on Mrs. Brittain's behalf, in the course of which he alluded to the investigations of the Psychical Research Society, supported by many of the greatest men of science, and confessed that he had himself been associated with the study of clairvoyance for twenty years. The stipendiary, in giving judgment, said, however, that it was not in the power of any magistrate to nullify the application of an Act of Parliament because it was old and was alleged to be unreasonable in the light of modern experience.

In the case of one of the other defendants, Mrs. Annie Smith, a striking piece of testimony to the genuineness of her powers was given by a collier. He stated that at a public service Mrs. Smith warned him that on the following Friday morning he must examine the roof where he worked, and he would find a three-cornered break. He must take very great care or he would have a serious accident. Witness had not told her he worked in the pit. On the Friday morning he found a triangular break in the roof. Witness put a post in, but the roof came down. If witness had not been warned he would have met with an accident. On another occasion the defendant warned him that there would be an explosion at the colliery where he was working, and there was an explosion, and one man was killed.

"M. G." writes asking a question with regard to psychic perfumes. A friend of our correspondent has the experience frequently of being bathed in sweet odours at night time. Of course in such cases we have to make allowance for deceptions of the senses, but the phenomenon of what is known as spirit perfumes is quite well known and thoroughly authenticated. On one occasion at a meeting in Cavendish Rooms a considerable number of persons became conscious of a strong odour of spring flowers—it was in the winter time. Only a few of them were aware that, according to clairvoyants present, "spirit flowers" were being carried about the room, and those in the secret were amused when inquiries were made regarding the origin of the flower scents. The present writer was a witness to the facts and listened with interest to the statement of a Theosophical friend that such manifestations were not infrequent at other meetings he attended.

Shakespeare on the Visions at Mons :—

"If angels fight
Weak men must fall, for heaven still guards the right."
"Richard II," Act iii., Scene 2.

"Thoughts from Trine" is the title of an attractive booklet containing an anthology from the works of Ralph Waldo Trine, which have now reached a circulation of over a million copies. The anthology, which contains a selection from the best thoughts of this popular writer, is published by Bell and Sons, at 1s net, and is admirably suited for a pocket volume.

Now that thrift is (or should be) the order of the day, there is room and welcome for Mrs. Hallie Eustace Miles's "Economy in War Time." It is full of valuable hints for the housewife, both health and economy being considered in the counsel given. Health and economy, indeed, are natural companions, a lesson which the book makes clear and which the war will certainly tend to drive home to the unhealthy and luxurious. There are no fewer than 160 recipes in which meat has no part, and which give the book a specially practical bearing on the food question. It is published by Methuen and Co. at 1s. net.

Amongst the various movements which "New Days," the latest weekly, has selected for attack is Christian Science, a movement which, we imagine, is very well able to look after itself. Any cause which takes the proper view of itself may indeed welcome criticism, since criticism can do no harm to the truth of a doctrine but rather strengthen it by eliminating its errors and the follies of those of its followers who by their conduct injure its reputation. It is said that the late Lord Rothschild looked with a benevolent eye on the Society for the Conversion of the Jews, which he maintained strengthened Judaism by attracting away its least desirable adherents.

We have received from the Power-Book Co., of 329, High Holborn, W.C., a booklet entitled "The Great Mascot" (price 7d. net). In the guise of a story several maxims relating to the conduct of life and the attainment of success are cleverly introduced. It is really a story within a story in which the potency of rightly directed thought, and possibility of spiritual advancement through the realisation of the Higher or Better Self, are vigorously emphasised. The teaching follows the usual New Thought lines, but without invoking the aid of an "awakened solar plexus." We are urged to find ourselves in order that we may inherit our rightful estate. A perusal of the story should prove an antidote to discontent or discouragement.

The "Hibbert Journal" for October is full of interesting matter, and although the war bulks largely in the various articles, other subjects which may seem less important at the moment, although of vital interest at all times, are not neglected. The Right Hon. Viscount Bryce writes on "Facts and Questions Before Us"; Mr. Alban J. Widgery discusses "The Idea of Resurrection," and Lt.-Col. Thwaytes deals ably with "Mysticism and Mahomedanism." For us, one of the most attractive items is Mr. J. Arthur Hill's contribution, "Fechner's Theory of Life After Death," with which we hope to deal more particularly later.

In the course of some remarks on Mr. Arthur P. Weigall, the designer of the beautiful Egyptian scene in the revue at the Alhambra, an evening paper makes the following observations, which we give without comment :—

Most Egyptologists believe in reincarnation. The really earnest ones feel that they are revisiting scenes familiar to them thousands of years ago. Mr. Cyril Scott had something of this feeling when he wrote the music for Mr. Weigall's spectacle. He just felt somehow that what he had written was proper to the spirit of the age represented. Mr. Weigall claims no such intensity. "But," he says, "I admit that Egyptology has made me superstitious. Before 'Now's the Time' was produced I felt that something disturbing was about to happen; so I gave scarabs and odd Egyptian relics to some of the performers. Well, the night of the production the Zeppelins came."

From Miss Margaret Milne Farquharson, M.A., we have received particulars of the National Political League Land Council, which numbers amongst its members the Earl and Countess Brassey, the Lord Provost of Glasgow, the Very Reverend Canon Scott Holland, Lord Lovat, Mr. H. W. Massingham and other representative people. One of the objects of the Council, which is concerned with the shortage of the national food supply (from home sources), is to place men and women "co-operatively on the land, in positions that will secure to them suitable conditions for a good living." It is especially concerned with enlisting the aid of women (in the present dearth of able-bodied men) to maintain and develop the agricultural industries of the country. Full particulars can be obtained from Miss Farquharson, the Secretary, at Bank Buildings, 16, St. James's-street, S.W.

JOSEPHUS ON "THE WITCH OF ENDOR."

In the course of a long reply in "The Banner of Life" to a Seventh-Day Adventist, who adduces against Spiritualism the old argument that spirit communion is forbidden in the Scriptures, Mr. Daniel Hull points out that the same chapter (Lev. xix.) which contains this supposed prohibition, equally prohibits the wearing of a garment of mixed materials and the cutting of the corners of the beard! Over against his opponent's denunciation of the so-called "witch" of Endor as a "wicked woman," Mr. Hull sets the view which Josephus takes of her (quoting from his works, Book VI., chap. 4) :—

Now it is but just to recommend the generosity of this woman, because when the king had forbidden her to use that art whence their circumstances were bettered and improved, and when she had never seen the king before, she still did not remember to his disadvantage that he had condemned her sort of learning, and did not refuse him as a stranger, and one that she had no acquaintance with; but she had compassion upon him and comforted him, and exhorted him to do what he was greatly averse to, and offered him the only creature she had, as a poor woman, and that earnestly and with great humanity, while she had no requital made her for her kindness, nor hunted after any future favour from him, for she knew he was to die; whereas men are naturally ambitious to please those who bestow benefits upon them, or are very ready to serve those from whom they may receive some advantage. It would be well, therefore, to imitate the example of this woman, and to do kindnesses to all such as are in want; and to think that nothing is better, nor more becoming mankind, than such a general beneficence, nor what will sooner render God favourable, and ready to bestow good things upon us.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Dr. Crawford's Experiments.

SIR,—LIGHT is to be congratulated on being allowed to publish the results of Dr. Crawford's careful and patient investigations. It is important that the mental phenomena of Spiritualism should be accompanied by careful study of the physical phenomena; the two phases of the subject bear closely on each other. In order to derive full results from the physical phenomena it is essential that a really experienced scientific man should study and test it. Unfortunately scientific men have too often a bias which hinders their work in this field. Dr. Crawford seems to combine the qualifications most needed, the capacities of an accurate observer, the experience of a man of science, and the willingness to recognise and work with unseen "operators." Such an ideal combination should lead to real advance in this obscure field of research.

Although I feel quite incompetent to comment on his expert observations I may perhaps venture to refer in this connection to a passage in M. Delanne's book ("L'âme est immortelle") which I translated some years ago under the title, "Evidence for a Future Life" (now out of print).

Dr. Crawford writes: "The distance of the medium from the table seems to be an important factor during levitation. It is a mistake to assume that the closer the medium to the table the easier and quicker will the phenomena occur. There seems to be a critical distance at which the best result takes place." He goes on to say that having contracted the circle with the object of getting stronger effects, the medium's chair was "pulled back bodily along the floor by the operators for a distance of about a foot."

Colonel de Rochas, as the result of his experiments for exteriorisation of sensibility, reached the conclusion that the force emanating from a sensitive forms layers with alternative zones of insensibility between. He says:—

He [the sensitive] feels nothing, or almost nothing, if I operate elsewhere than on this layer. . . . If I continue the magnetising process, A [the clairvoyant] sees, forming round B [the sensitive], a series of layers equidistant from each other, and separated by an interval of six or seven centimetres (double the distance of the first layer from the skin), and B feels touches, pricks, and burns only on these layers, which, succeeding each other, extend sometimes as far as two or three metres, penetrating one another or crossing each other without modifying their form, or, at least, without doing so appreciably; their sensibility diminishes in proportion to their distance from the body (pp. 135, 136).

There is an apparent correlation between the observations of Dr. Crawford and those of Colonel de Rochas. It is easy to conceive that it might be better that the levitation phenomena should occur on the fringe of a sensitive zone rather than within it. If it occurred within (should that be possible) the sensitive might suffer pain or injury.—Yours, &c.,

H. A. DALLAS

SIR,—I wish to express my deep interest in Dr. Crawford's researches, as recorded in his lucid articles on "The Scientific Investigation of Physical Phenomena," which have been and are being published in the columns of LIGHT.—Yours, &c.,

JAMES COATES.

Glenbeg House, Rothesay.
October 24th, 1915.

SOCIETY WORK ON SUNDAY, OCT. 31st, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mr. H. Ernest Hunt delivered an eloquent and inspiring address on "The Significance of Spiritualism." Mr. Leigh Hunt presided. On the 25th ult. Mr. A. Vout Peters gave remarkably successful clairvoyant descriptions and messages. Sunday next, see advt. on front page, and please note change of time and address.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Bayswater, W.—Trance addresses delivered by Mr. E. W. Beard and Mr. P. E. Beard. For Sunday next see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—In the morning Mrs. Fairclough-Smith gave an illuminating and helpful trance address; in the evening she gave an interesting address on "Healing." For Sunday next see front page.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address and clairvoyance by Mrs. Mary Clempson. Sunday next, at 11.15 a.m., questions invited; 7 p.m., Mrs. Neville. Friday, at 8, public meeting. 14th, Mr. Symons.—F. K.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Boddington gave helpful address and clairvoyant descriptions. Sunday next, 11 a.m., service and circle; 7 p.m., address and clairvoyance by the president. Thursdays at 8, service and circle.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses and clairvoyance by Mr. F. T. Blake. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis; addresses, answers to questions, and clairvoyance. Lyceum, 3 p.m.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Gordon gave interesting addresses and descriptions. Sunday next, at 11.15 and 7, Mrs. G. C. Curry. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8 p.m., public meeting.—F. V. C.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Addresses by Mrs. Baxter, who also gave clairvoyance and messages. Sunday next, 11 and 6.30, public services, also Wednesday, 7.30. Public circles: Monday, 7.30; Wednesday, 3 p.m. Tuesday, 5 p.m., "Health" (free).—J. L. W.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. R. King gave an interesting address on "The Power to Heal." Sunday next, 7 p.m., Mr. F. Pearce, "Behold the Man." Wednesday, 10th, grand concert at 8. Admission free. Collection.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. C. E. Sewell gave an address on "The Moneychangers in the Temple." 26th ult., address and clairvoyance by Mrs. Webster. Sunday next, 7 p.m., Miss J. Morris. Tuesday, 8 p.m., Mr. H. Wright. 14th, Mr. L. I. Gilbertson.—C. E. S.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Dougall conducted the meeting; evening, Mrs. Podmore gave an address and descriptions. Sunday next, morning, Mr. Dougall; 7 p.m., Mrs. Mary Gordon, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. E. H. Peckham read "The Celestial Song" and gave a trance address on "The Gospel of Spiritualism." Sunday next, at 7 p.m., Miss Woodhouse. Wednesday, at 3, ladies' meeting. 11th, at 8, Mr. Hurrell. 14th, Mrs. M. Davies.—D. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Miss Westcott read a paper; evening, Mr. Fielder gave an address and also a violin solo. 28th ult., an address by the Rev. W. J. Piggott. Sunday next, 11.30 a.m., usual meeting; 7 p.m., Mrs. Webster. Thursday, 11th, 8.15, address and phenomena. 14th, at 7, Mrs. Cannock.—T. G. B.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. Beaumont, address, "Peace," also clairvoyance. 27th ult., Mrs. Marriott gave address and clairvoyance. Sunday next, 3 p.m., Lyceum; visit of Lyceum District Council, also at evening meeting. 10th, Mrs. Neville, address and clairvoyance.

BRISTON.—143A, STOCKWELL PARK-ROAD, S.W.—Address, "The Soul's Awakening," by Mrs. Checketts, clairvoyance by Mrs. Maunder. In memory of Nurse Cavell, Mrs. Inch played the "Dead March" in Saul. Sunday next, 3, Lyceum; 11.15 and 7, Mrs. Harvey, address and clairvoyance. Grand Bazaar, 11th, 12th, and 13th. No circles this week. 14th, Mrs. Maunder.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL, EARLHAM GROVE.—Mr. Geo. F. Tilby's interesting address, "Why I am a Spiritualist," and Mrs. Tilby's psychometrical readings were much appreciated. Sunday next, Conference of Union of London Spiritualists. No afternoon service. Evening speakers: Mr. G. Tayler Gwinn, Mr. Williams (Peckham), Mr. Hannaford (Tottenham), and Mrs. Orłowski, clairvoyance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Helpful addresses by the Rev. David F. Stewart, M.A.: Morning subject, "The Omnipotence of Sacrifice"; evening, "Life through Overcoming." Solo by Miss Beryl Selman. Anthem by the choir. Sunday next, morning, Mr. Thompson; evening, Mr. G. R. Symons. Wednesday, Miss E. Peeling. Sunday services now commence 6.30.—H. T. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, in the absence of Mrs. Wesley Adams, Mrs. Thomson gave a helpful address on "Prayer," and Mrs. Bull personal messages; evening, uplifting address by Mr. Tayler Gwinn on "Salvation," also answers to questions. Sunday next, 11 a.m., Mrs. John Checketts, address; 6.30 p.m., address and clairvoyance by Mrs. Podmore, solo by Mr. Haworth.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Addresses by Mr. Prior.—V. M. S.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish.—E. F.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Edith Marriott delivered an address, entitled "Let there be Light," and gave several clairvoyant descriptions.—D. H.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle service conducted by Mr. Ashley; afternoon, Lyceum; evening, trance address by Miss Violet Burton.

EXETER.—MARKET HALL, FORE-STREET.—Morning, address by Mrs. Davey, clairvoyance by Mrs. Grainger; evening, address and clairvoyance by Mrs. Grainger.

PAIGINTON.—MASONIC HALL.—Mr. Rabbich presided; address by Miss Mills, F.T.I., followed by clairvoyance. Collection in aid of the Fund of Benevolence.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Harvest Services. Address and clairvoyance by Mrs. Letheren. Afternoon service for clairvoyance.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. J. W. Cox and Mr. W. J. Street; descriptions by Mr. H. Mundy.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mrs. Truman; address by Mr. Blamey, descriptions by Mrs. Summers.—J. W.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Evening (at Shepherd's Hall), address by Mrs. Miles Ord, followed by clairvoyance and spirit messages. Other usual meetings.—W. G.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses and psychic readings by Professor Timson, Mrs. Beardsworth, and Miss Sunderland.—E. B.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Morning, Mrs. Cannock gave a séance in aid of the Spiritualists' Motor Ambulance, and in the evening delivered an address, followed by clairvoyant descriptions.—M. W.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Addresses by Mr. Johns and Mrs. Joachim. Mrs. Joachim also gave descriptions. Solo by Mrs. Pearce. The collection (£2) will be given to the Motor Ambulance Fund.—E. E.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. Walter Howell on "The Spiritual World" and "Blessed are they that Mourn, for they shall be Comforted." 28th ult., Mr. Thompson Nevin spoke on "Ancient and Modern Spiritualism."

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, healing service; afternoon, Lyceum; evening, address and descriptions by Mrs. Mary Davies. Splendid collection on behalf of Motor Ambulance.—S. T.

PORTSMOUTH TEMPLE — VICTORIA-ROAD SOUTH.—Rev. Wm. Garwood, M.A., gave addresses on "Courage and Unity," and "The Life Everlasting." 27th ult., address on "Borderland Phenomena and their Relation to Modern Spiritualism," by Mr. Walter Howell.—J. MCF.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address, also descriptions and messages by Mrs. Alice Jamrach; collection for Motor Ambulance Fund. 25th ult., ladies' meeting; reading and psychometry by Mrs. Bryceon. 27th, address and clairvoyance by Mrs. Maunder.—E. M.

BOLTON.—THE INSTITUTE, HENRY-STREET.—Inspirational address by Mrs. Turner, "If a Man Die shall He Live Again?" followed by clairvoyant descriptions. 30th ult., successful whist drive. During the evening Mrs. McGreaves presented Mrs. Turner with a gold-mounted silk umbrella on behalf of the members and friends as a token of respect for the past six months' voluntary services as the resident medium.

RICHMOND-ON-THAMES.—We learn from Mr. Thomas Brown that Mrs. Mary Davies has kindly undertaken to conduct four week-evening meetings in the Central Hall on successive Wednesdays, beginning November 17th, at 7.30, dealing with "Man with Regard to His Body, Soul, Spirit and Spiritual Powers." Clairvoyance will follow after each address. It is hoped as a result of these meetings to form a successful society in Richmond.

FINCHLEY SPIRITUALIST CENTRE.—Mr. Thomas Blyton, of Durie Dene, 10, Babington-road, The Burroughs, Hendon, N.W., writes that before beginning the winter session of this Centre he wishes to confer with subscribers and other friends for the purpose of considering the desirability of reconstituting on a representative basis, having a board of management, with the necessary officers and headquarters. Since its inception in 1912 much of the work suggested in the original prospectus of the Centre, as a "proprietary agency," has been put in operation, and there is now opportunity for a representative board of management to extend its usefulness. Friends interested are invited to communicate direct, personally or by letter, with Mr. Blyton, who will arrange for a meeting at an early date to determine what, if any, action shall be undertaken.

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NOTES BY THE WAY.

The series of papers contributed by Dr. W. J. Crawford, descriptive of his scientific tests of physical phenomena, have deservedly earned the appreciation of many readers. We have full warrant for our confidence in the reliability of Dr. Crawford and his investigations, since he has placed all the particulars necessary to establish his *bona fides* frankly at our disposal. Moreover, we have been visited by those who were present at some of the experiments. Sir Oliver Lodge, whose attention we called to the matter, writes:—

Dr. Crawford seems to have been making experiments which I have often wished to make about the localisation of pressure reactions when levitations occur. I can express no opinion on the experiments themselves; but the description seems to imply that he claims to have had quite unusual and unexpected opportunities such as I never had the least chance of, nor should I have anticipated them as likely. Hence I feel caution in approving more than the intention and general scheme until I have further knowledge than is derivable from the articles themselves.

* * * *

Sir Oliver Lodge is commendably cautious, and, indeed, if there is one thing in especial in which the ordinary investigator of psychical matters should take pattern by the scientist it is in the matter of circumspection. LIGHT, nowadays, has many scientific readers, and it is a matter of constant observation that none of them takes anything for granted, or finally accepts any statement, no matter how reliable the source, until it has been proved up to the hilt. This means, of course, that the scientific followers of psychical research do not move at the same rate as its more enthusiastic lay disciples demand, but it also means that they do not have to unlearn or recant their knowledge and convictions. This attitude lends stability to a movement troubled at times by the purveyors of weird and eccentric doctrines, the apparent miracle of communication with the unseen being considered sufficient to render anything credible. These and their followers are the people who have later painfully to disgorge a budget of fantastic stuff having no root in reality. Yet even these have their part. In their adventuring they occasionally light on facts that are profitable to those who are building up the framework of the new science and philosophy.

* * * *

Shelley is very often regarded as a materialist, but this view of him is based on some of his earlier poems. In an article, "The Faith of Shelley," Mr. Archibald T. Strong writes of the poet as follows:—

He is, in fact, the most uncompromising of transcendentalists and those—and there have been such—who attempt to

suppress or minimise this tendency, the very soul of his belief, are utterly false guides to his thought and poetry. There was a principle within him, he tells us, which constantly transcended the "Reason" appealed to by the Encyclopaedists, and forced him to believe in the immortality of the soul and the existence of a Supreme Power which swayed the universe and suffused it with the spirit of Love. "Reason," he says, "tells me that death is the boundary of the life of man, yet I feel, I believe, the direct contrary."

Those who have studied his poems with insight cannot fail to have discerned that Shelley had a marvellous sense of "worlds beyond," although there is a certain thinness and coldness in his conception of them. Keats would have given a warmer and more human impression of those other worlds had he pursued the same line of thought. But in Keats we find little direct allusion of a psychic character, if we except his references to the wonder world of sleep and dream to which he ascribed his inspiration.

* * * *

We are not quite sure whether Graphology is a science or only an entertainment, but having once submitted our handwriting to a practitioner of the art, and being very pleased with the result, we are inclined to give it the benefit of any doubt. "Character-Reading from Handwriting," by "Grapho," contains both instruction and entertainment, the latter being afforded by numerous examples of the script of notable men. The author observes that the style of writing is conditioned by choice of pen and paper and by the state of health. We might add age and the circumstances of the moment; and it seems to us in our ignorance that these considerations must vitiate to a great extent the worth of graphology as an exact science. What we have ourselves noticed is that, as a rule, the more distinguished a man is the less distinguished is his penmanship. The publisher is the Newspaper Publicity Company and the price sixpence.

* * * *

"Theologians always appeal to faith when reason fails them. They do not, however, fail to appeal to reason when it is on their side." We take these remarks from "The Pilgrim and the Shrine" by the late Edward Maitland, and apply them to the methods of some of our opponents—sadly behind the best thought of the time—who approach the subject of Psychical Research from what is known as the religious side, but who adopt anything but pious methods. When psychical phenomena cannot be disposed of, on the lines of reason, as fraud, faith is called in to assist in consigning it to the regions of diabolism. The method is cheap, easy and convenient. But we have to remember that the scientists of some three generations ago were not above tactics of this kind. When it was no longer possible to pooh-pooh steam locomotion as a fact, it was given out with great seriousness that to travel at the terrific rate of forty miles an hour would subject the railway passengers to a horrible nervous malady. And the medical science of the time even found a name for the disease—it was *delirium furiosum*.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, DECEMBER 2ND,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. WAKE COOK

ON

"THE AFTERMATH OF THE WAR: HARMONIAL RECONSTRUCTION."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The following speakers have kindly promised addresses in the New Year. The subjects will be announced later:—

1916.

Jan. 20th.—Mr. Percy R. Street.

Feb. 17th.—Miss Lind-af-Hageby.

Mar. 16th.—Mr. Angus McArthur.

Apl. 13th.—Count Chedo Miyatovich.

May 11th.—Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, November 16th, Mrs. Brittain (of Hanley) will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, November 18th, at 5 p.m., the second of a series of lectures on "The Religious and Philosophic Systems in the Light of Modern Spiritualism," by Mr. W. J. Vanstone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, November 19th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 19th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Nov. 18th.—"Taoism and Confucianism."

Nov. 25th.—"Thibet and its Spiritual Message."

Dec. 2nd.—"Epicureanism and Stoicism."

Dec. 9th.—"Neo-Platonism."

Dec. 16th.—"Persian Mysticism: The Sufis."

SPECIAL EVENING LECTURES.

Two lectures will be given in the rooms of the Alliance by Mr. H. Ernest Hunt on Thursdays, November 18th and December 16th, at 7.30 p.m., on "Psychic Phenomena and the Subconscious."

THE MEDIUMSHIP OF MRS. EVERITT.

STRANGE EXPERIENCES.

Mr. A. W. Orr, who has had ample opportunities of observing the remarkable phenomena obtained through the mediumship of the late Mrs. Everitt, writes:—

Among the various extraordinary manifestations of the ability of spirit operators to employ forces unknown to us which transcend such of "the laws of Nature" as come within the scope of our experience, the following was one of the most remarkable: A sitting had been arranged to be held at eight o'clock one evening in a town in Derbyshire, at which a certain gentleman, who was very desirous of witnessing some of the phenomena he had heard of, was to be present. A meeting of some committee of the Corporation of the town, which he was obliged to attend, had been fixed for an earlier hour on the same evening, but was not expected to last long enough to interfere with his punctual attendance at the sitting. However, the hour came, but not the man; minutes went by, and some of the sitters began to get restless, and it was suggested that proceedings should commence. A message was given by the direct voice that the gentleman would arrive directly as the spirit people had turned off the lights at the committee meeting, and therefore the members would have to leave. It was also stated in reply to a question that the members had finished their business and were only chatting together. Almost immediately the gentleman came in, full of apologies. He said that he had been unable to get away earlier, though the business had been disposed of, because of the members keeping him engaged in conversation. Suddenly, however, all the lights (electric) had gone out in the room, and so they had had to come away; but the strange thing was that in the corridors of the building and in the offices the lights were all right. He was greatly astonished when he was told of the message that had been given to us on the subject.

I have myself seen the gaslights in a room lowered and raised during a sitting with Mrs. Everitt, but only rarely.

One evening at a séance at my house with Mr. and Mrs. Everitt, at which Mrs. Wilkinson (Mrs. E. H. Britten's sister) and some ten or twelve other persons were present, a fairly heavy chair, without castors, glided rapidly from its position in a bay-window, rather behind Mrs. Everitt, up to the end of the large dining-table round which we were sitting, and began to rock from side to side so that it rested on the two right and two left feet alternately. The room was well lighted by incandescent gas-lights. Having never seen such an incident before, I left my seat and went and stood close by the chair the better to observe its movements, which continued for perhaps two minutes and then ceased. Somebody then suggested that the chair should be moved back to its original place. Very slowly, as though with reluctance, the chair moved backwards; coming in contact with a roll-top desk that stood in the centre of the window, it drew aside and continued its journey to the spot it had first started from.

This manifestation was recognised by Mrs. Wilkinson as that adopted by her sailor brother who died at sea when quite young, and was a frequent occurrence in Mr. and Mrs. Britten's house in London during the lifetime of their mother, when D. D. Home was a constant visitor.

Another curious experience occurred one day during lunch. One or two friends, one a good clairvoyante, were with us, and during the meal the unseen friends gave token of their presence by means of "raps." Towards the end of the meal the clairvoyante stated she saw several North American Indians who appeared to be got up in their "war-paint," and also "Arrow-head," the Indian spirit who had attached himself to Mrs. Britten for many years as a "guide." Presently the clairvoyante said the Indians appeared to be starting on the war-path, and the sound of feet as though running over grassy ground, a soft but clear "pad, pad, pad," could be heard passing round the room behind our chairs, but (except to the clairvoyante) there was nothing to be seen.

It was certainly rather a weird combination of the very commonplace incident of an ordinary midday lunch in modern Manchester with an extraordinary manifestation of spirit activity so fraught with associations utterly at variance with the circumstances of the moment. After a few minutes the sounds ceased, and someone asked if "Arrowhead" would let us hear him go round the room in his moccasins—a request that he immediately complied with—and we all heard distinctly the peculiar soft shuffling sound that was produced, quite different from that made by the other Indians.

One evening Mrs. Everitt and I were returning from a séance that had been held in another suburb of Manchester, and while we were waiting at a wayside station for the train to convey us home, a voice was speaking to me in a clear whisper. A heavy

goods train came clattering along, making a good deal of noise. After it had passed, I inquired, "Did you hear the sound of the train which has just passed?" as I was curious to know whether the vibrations so set up would be perceptible in the condition in which the spirit speaking to me occupied.

The reply was, "No, the sound did not reach me"; so I assume the waves were too long to affect the consciousness of my spirit communicator.

Mr. Everitt had told me of a little practical joke "Zuippy" had played at his house at Hendon on an occasion when he, Mrs. Everitt, and two friends were playing whist, by removing the cards forming one of the "tricks" to a table at a distance from where they were sitting, and it was not till it was found that there was no "odd trick" that "Zuippy's" little jest was discovered. One evening in November, 1907, Mrs. Everitt and I were playing Bézique together in my house, sitting at the end of a rather long table. We had taken from the two packs of cards all those numbering from two to six inclusive, and placed them on the table apart from where we were playing. The rest of the cards, sixty-four in number, were played with in the ordinary way of the game. At the last trick, when there should have remained two cards in the talon, it was found there was but one. We counted carefully the cards we had, and found that whilst I had thirty-two, the correct number, Mrs. Everitt had only thirty-one. We looked through the cards we had put out, in the cases and drawer in which the packs were kept, on Mrs. E.'s dress and on the floor, but could not find the missing card. Suddenly the thought occurred to me that "Zuippy" had for a joke hidden the card, and I told Mrs. E. what I thought. Instantly, close by me, I heard a whispered "Yes, yes." Mrs. E. asked if my thought was correct, and again the whispered affirmative reply came, heard by both of us. "Did he make it invisible to us?" asked Mrs. Everitt; and for the third time the same reply was given. Mrs. E. expressed the wish that the card should be returned, and again began to count the cards she had. This time she found she had thirty-two cards, whilst I, on counting mine again, found I had thirty-three. Looking through them, I found that somehow a five of hearts had been transferred from the eliminated cards (which were on another part of the table) and inserted among mine. I had twice carefully counted them, and found thirty-two, and had not touched the eliminated cards after so counting them.

Mr. Orr gives another remarkable case of the kind which occurred two days later in the presence of himself and Mr. and Mrs. Herring. He also encloses an account taken from the "Occult Review" of a sitting held at his house on May 10th of the same year. Besides Mrs. Everitt and himself, it was attended by seven members of the Manchester Psychic Research Society (of which he was president) and two friends. It should be remembered that 1907 was the jubilee of the Indian Mutiny.

A MEMORY OF CAWNPORE.

It was about eight o'clock in the evening, the blinds had not been drawn down, so there was plenty of light, as the window faced west and the evening was fine and bright.

We were in the midst of many familiar manifestations, such as direct whispers, the tramping of feet, frequent signals from friends on the other side, termed somewhat incongruously "raps" (for some strong psychics were present and the conditions were very good) when, suddenly, in our midst, a sound was heard that immediately arrested all our attention. For it was the beating of a drum, unmistakably a drum, resonant, regular, and quite distinct. We all heard it and were much puzzled to know what it meant, until one lady cried, "Look at the soldiers! some soldiers are here!" She then, in answer to our questions, described their dress, especially the caps they wore, which were "something like a postman's with a knob standing up in front." As this suggested a period some forty or fifty years ago, the question was put to our visitors, "Were you in the Crimea?" but a single rap on the table negatived this suggestion. "The Indian Mutiny?" was the next inquiry, and it was answered by "Yes!"

It now occurred to some of us, who had noticed the fact in the morning paper, that it was the commemoration day of that event; so with increasing interest we tried to find out in what particular action our visitors had taken part. "Were you at Lucknow?" we asked, but the answer was again "No!"

Meanwhile the drums continued to beat, and the men, with wearied gait, uniforms faded and defaced, their brass instruments hanging carelessly at their sides, were seen to enter a ship. (The use of the word "ship" may I think be easily accounted for when we recall the curious construction of the boats then used in India, with their straw-thatched erections and fantastic sails.) But no light was thrown on the mystery until another lady who was also watching exclaimed, "The boat has sunk! It has gone down!"

This furnished the missing clue. Some recollection of the treacherous firing on the boats by Nana Sahib—boats he had himself provided for the escape of the enfeebled remnant of General Wheeler's heroic garrison and the hundreds of women and children they were protecting—fortunately crossed the mind of someone present, who immediately put the question, "Were you at Cawnpore?" The answer was "Yes!" and the men belonged to the 53rd (or 43rd, we were not quite sure which number was given).

We all sat silent, so thrilling was the moment. Were these, then, some of the gallant fellows who perished in midstream under the guns of the wretch to whose safe conduct they had trusted?—these, the faithful guardians of those hapless women, who, with children in their arms, found death in that awful well at which the white marble angel still weeps at Cawnpore? Two of the members present, it turned out, had had uncles who had passed through the Mutiny, but beyond that there was nothing to connect us in any special way with the event. But the incident will always remain with us as one of the most mysterious of our dealings with the Spirit Land.

Mr. A. J. Sutton, Mrs. Everitt's son-in-law, sends us also some interesting reminiscences, in the course of which, after alluding to the remarkable séance held at his then residence, Woburn House, in July, 1894 (referred to on page 403), he says:—

We were at this time much interested in messages received in a locked writing-desk belonging to Miss Everitt, who became my wife in March, 1895. I desired that a message might be brought by our invisible friends and placed in a private drawer at Woburn House. I placed an initialed piece of paper, dated and marked, in the desk, locked it, and brought away the key. The next day I heard from Mrs. E. that the friends had been unable to transmit the message. Would I come down and place another piece of paper in the desk? On opening the desk I found my first paper had disappeared. I put in the fresh paper, and the first thing next morning I looked again in the drawer at home, when I found at the bottom of the drawer and under other private papers the expected message.

Mr. E. Dawson Rogers had a message conveyed to him to Rose Villa much in the same way.

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 14TH, 1885.)

MR. GERALD MASSEY, the poet, is now lecturing in San Francisco. Some thirty years ago Mr. Massey delivered a course of lectures in London on the abnormal phenomena now known as Spiritualistic—his first wife having been a very extraordinary medium. One of his most important and interesting lectures is on this subject, and bears the title of "A Leaf from the Book of My Life." During his absence in the colonies he lectured to large and enthusiastic audiences in all the principal cities. We shall welcome his return to this country.

PHYSICAL EFFECTS THROUGH SYMPATHY.—Dr. Brown-Sequard related recently, at a meeting of the French Academy of Medicine, the following as having come under his own observation:—"A little girl was looking out from an upper opened window, with her arms resting on the sill. The support of the sash gave way, and it fell upon her arms. Her mother, who witnessed the accident, fainted, and some time passed before she recovered; she was then conscious of pain in her arms, on each of which was found a bruise corresponding to those on the child's where the sash had fallen." Coming from a less accredited source, such a statement would provoke a smile of incredulity, but Dr. Brown-Sequard's position in science does not allow of any such way of disposing of a statement which he vouches for.

METHODISM AND SPIRITUALISM.—John Wesley was a believer in the power of spirits to manifest their presence, and of this we have abundant evidence in his writings and those of his contemporaries. At one time he said: "What pretence have I to deny well-attested facts because I cannot comprehend them? It is true most of the men of learning in Europe have given up all accounts of apparitions as old wives' fables. I am sorry for it, and with my latest breath will I bear my testimony against giving up to infidels one of the greatest proofs of the invisible world, I mean that of apparitions confirmed by the witnesses of all ages."

MAETERLINCK ON HUMAN SURVIVAL.

AN ABSTRACT AND A COMMENTARY.

M. Maeterlinck has felt the need of dropping a word of comfort into the cup of the world's sorrow. He has been deeply moved by the thought that so many of the best and ablest of the world's young manhood are being sacrificed to the Juggernaut of war, and lost, as most believe, to the future of the race. He has therefore written an article (in the "Daily Mail" of October 28th) to comfort those who are depressed by this fear.

It will not bring much comfort to those who hope to meet again beyond the gates of death those whose lot it has been to render up their lives. "Do not fear for humanity," he writes in effect, "nothing is really lost. Have you not felt within yourself an access of virtue and courage since the hecatombs began? That is moral force you have gathered and absorbed from the souls of brave men who have died. Have you not found yourself capable of a new and beautiful unselfishness? That, too, has escaped from some slain hero: it *knew where to go*, and has found its way to you." Surely at some moment in the past a stream of wisdom and insight was released, and found its natural home in M. Maeterlinck.

Nothing, he says, is lost. "Life's aggregate never changes; the number of lamps grows less, but the flame rises higher. Our moral world is a hermetically-sealed sphere, even as our physical world." Moral force obeys the law of the conservation of energy. "Our most appalling losses are but spiritual riches flung away for an instant, to fall to ground again in a new form." All the heroism poured out on every side does not leave our planet; the courage of our fighters seems so extraordinary because the might of the dead has passed into those that survive." But the courage shown in the earliest engagements was quite as great. "The man who falls while performing a deed of glory gives us in one solitary and mighty stroke what he would have given in a lifetime of duty and love." It is like a coiled spring suddenly unwound; a whirr of wheels and all the latent energy is set free. Was it not noticed after the Napoleonic wars how the birth-rate rose? What was that but the life-force of the victims returning to vivify new bodies?

"Be comforted," he says (although not in these words); "if your brothers and sons do not survive intact, they survive as moral force and as life-force." But there is small comfort in that. This, he assures us, is what the Buddhists mean by Reincarnation, what the Japanese mean by Ancestor Worship, and the Christians by Revival of Merit. I do not know what this last is, and I have grave doubts about the others. I have no wish to be distributed after death among the human race. It is thus that the traveller expects to survive in the persons of his cannibal hosts.

M. Maeterlinck is satisfied that the individual should perish so long as the race benefits; but I, for one, care nothing for this abstraction "the human race," if I am to be for ever banished from it. He asserts that mankind has in the past always emerged greater and stronger from the most desperate ordeals. There may be some truth in this, but it is certain that a hideous commercial slavery followed our victory over Napoleon, and the extent to which Germany has been purified and spiritualised by her wars is now plain to see! He appears to think there is a fixed quantity of moral force circulating in our systems and feeding our spiritual flames, so that men may fall, but the survivors are raised thereby through a concentration of virtue in a smaller number. How good, then, must have been the world when people were few! And how rapidly we must be deteriorating, as the spiritual stream flows more and more thinly through an ever-increasing population!

In this way does M. Maeterlinck try to prove that, although war is not the "biological necessity" of Von Bernhardt, still it is not quite the biological calamity one might superficially suppose. He does not explain why he has rejected the whole body of evidence for survival as generally understood. Sometimes he is argumentative, but on this occasion he contents himself with stating facts. Being a poet he will not be surprised if ordinary folk take his facts for fancies.

N. G. S.

MR. J. HEWAT MCKENZIE AT QUEEN'S HALL.

A full balcony and well-filled auditorium at the Queen's Hall welcomed Mr. McKenzie's further attempt to interest the outside public in the truths of Psychical Research. Count Myatovich, who wore several of his many Orders, occupied the chair with much acceptance. He congratulated the audience on their bravery in facing the perils of the darkened streets and affirmed his own faith in Spiritual Science as being the most important of which man could know anything. Mr. Eric Godley contributed a fine solo, and Mr. Pinches, F.R.C.O., gave Bach's "Offertoire in C Minor."

Mr. McKenzie presented his subject in a telling way, dealing by way of introduction with the reports which had appeared in the daily papers recently from various leading clergymen regarding man's future state—notably those of the Rev. R. J. Campbell and the Bishop of London in the "Sunday Herald." These men could only offer these assertions from a knowledge of the future life as made known by practical investigators, and not from anything they had learned from the Old or New Testament.

Dean Inge, at a Memorial Service at All Hallows, Barking, last week, said the Bible left the whole position of a future life in a very vague way, but took occasion to denounce "the Spiritualistic superstitions rife among us"; adding that "old wives' fables about ghostly apparitions had been popular always, and everywhere, but that was not the kind of immortality that Christianity taught, or that sensible men would desire. Even when superstition masqueraded in a scientific dress, the less we had to do with it the better." So much for the Dean, who was probably quite willing to accept the statements of those responsible for the New Testament records—people of whom he knew absolutely nothing—and yet refused the testimony of present-day reliable scientific evidence.

This kind of statement had to be met boldly and confuted on every possible occasion: the care of the soul had been left too long in the hands of the Church, it had neglected its work, and now men from the bench and the office and the laboratory were coming forward to testify to the fact of the soul and its activities, during life and after death.

Many questions, verbal and written, were asked and answered, the whole audience remaining to the close of the meeting.

TELEPATHY: SOME SUCCESSFUL EXPERIMENTS.

Mr. J. Howard Williams, "The Cot," Curzon-road, Llandudno, writes:—

In a recent issue of LIGHT some extracts were published relating to the mental telegraphic apparatus devised by me in 1906. I was quoted as having stated that by the application of this electro-mental instrument to the brain, thought waves or vibrations were generated, and these, directed by the will, could be projected in a similar way to Hertzian waves in wireless telegraphy.

The summary of my experiments conducted during the last nine years is, that with this instrument I have been able to secure definite telepathic communication in twenty-five tests in each hundred, as compared with ten per cent. without it.

All the experiments were conducted under the most favourable conditions, and sometimes across great distances. In one case a message of forty words was transmitted and received with only four mistakes. But it is significant that a similar experiment was almost as successful without the instrument, and I must further admit that some of the most remarkable of our results have been secured without the use of this appliance. The conclusion I have arrived at is that the instrument has no discoverable effect on that power which makes telepathic communication possible, but that by stimulating the brain centres it produces a mental condition that facilitates thought projection.

THE MOTOR AMBULANCE FUND.—We learn that the donations received now amount to some £200. Those who desire to assist in carrying the matter to a rapid and successful conclusion should forward their donations to the hon. treasurer, Mr. J. J. Morse, at 18, Corporation-street, Manchester. Cheques should be made payable to him and crossed "Union Bank of Manchester, Corn Exchange Branch, Motor Ambulance Account."

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

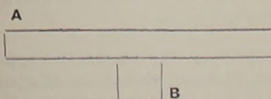
XVI.—A PHOTOGRAPH. PRESSURE UPON THE FLOOR UNDER LEVITATED TABLE.

On Saturday evening, October 23rd last, the circle assembled in my house for the purpose of allowing a few preliminary experiments to be made with the camera. With the table standing on the floor one remarkable photograph was secured. As, however, the experiments were only preliminary, I will not describe it at present. It will suffice to say that, to my mind, the photograph indicates that the psychic fluid issues in columnar arches from the arms of those in the circle, the arches meeting and joining near the centre of the circle, and that from the junction rises a column of fluid which falls over at the summit, descends to the level of the medium's shoulders, and branches off nearly horizontally into her chest. In other words, the fluid circulates. It is a chief point with regard to my experiments that they can be repeated at any time, and I am making arrangements to carry out under rigorous conditions a series of photographic tests, and if satisfactory results are obtained I will ask the Editor to publish examples.

I have long been of the opinion, in spite of the fact that a large reaction was noted in all cases where the table was levitated over a raised platform, that when the table, without apparatus under it, is levitated over a level wooden floor, there is no force on the floor beneath it. I have been of the opinion that when a compression balance is underneath the table, it interferes in some way with the formation of the psychic structure which I have supposed is there. This interfering action I have thought was caused by the balance taking up too much space beneath the table. The hypothesis has occurred to my mind, when I have been reviewing the results of experiments, that close to the floor there may in normal levitation be a region of no pressure whatever. In order to test this I made use of an electric bell device.

Experiment 35.—To see if there is any downward force in the immediate neighbourhood of the floor under a steadily levitated table.

The apparatus consists of (1) an electric bell and wires, (2) a dry battery, (3) the bell-push with button removed, (4) a piece of thin wood 5 in. square with a small circular piece let into the bottom of it at the centre, which takes the place of the button of the push.



In the figure, A is the elevation of the thin piece of square wood, and B is the circular piece of wood fixed to it. A piece of red cloth was tacked to the top of A to facilitate the application of psychic force. The piece B rests on the top contact of the bell push, and the consequence is that when a slight downward force is applied to any part of A, electric contact is made and the bell rings. I so arranged matters that the weight of even the little finger resting on any part of the surface of A caused the bell to ring. The total height of the apparatus when it rests on the floor is only about two inches. The table being steadily levitated, I slid the apparatus along the floor to and fro, here, there, and everywhere beneath the table.

RESULT: While the mechanism was beneath the table the bell did not ring, which indicates to my mind pretty conclusively that during normal levitation over a level wooden floor, there is no pressure on the floor; and this in spite of the results which have been obtained with the Avery weighing machine and the compression balance. I believe in the case of the compression balance experiments, as I have already said, that the balance was penetrating or interfering with the psychic structure presumably beneath the table, and I think that in levitation over raised platforms some kind of similar condition is in being.

BELL-RINGING INSTEAD OF RAPS.

That the operators could make use of the apparatus sketched, and that the bell would have rung vigorously if there had been the smallest psychic force upon it, was easily seen when at the conclusion of the levitation I placed it on the floor and asked that replies to questions be given by rings instead of raps. The experiment was carried out in my own house, and the bell was on the piano beside me. Immediately on request the bell was rung, and from then onwards the operators communicated in that manner and seemed to enjoy the change. Likewise, they wished us good-night by long rings on the bell instead of by their usual method.

THE PSYCHIC SIDE OF SERBIA.

THE PROPHECIES OF MATHA OF KREMNA.

In the course of an article on the Serbian situation in the "Daily Telegraph" of the 6th inst., Count Miyatovich, after reviewing the political position of his country, writes:—

I think I ought to mention a strange thing, which may explain the mentality of the people of Serbia. Having lived for five centuries under the rule of the Turks, the Serbians are in some degree fatalists, besides, as Slavs, being highly psychic. They have suffered unspeakable agonies since this newest and most terrible invasion by Austrians, Germans, and Bulgarians. Yet our civilian population, our men and women, bear all the sufferings with quiet dignity and philosophical resignation. They say: "We knew it was coming, and it was to come: but, by God's help, it will pass!"

Many of the intelligent classes in Serbia, and almost every peasant, man and woman, knows about the famous prediction of the Serbian prophet, called Matha of Kremna. In the year 1868 that peasant dictated to the Prefect of Ujitsa and the President of the Court of Justice of the same town his visions of coming events in Serbia. Among other prophesied events, which, on the whole, came to pass, he said that during the reign of King Peter a foreign army would occupy the country, causing the people to suffer terribly.

Just as most Serbian peasants know the ballads about the Royal Prince Marco and Kosovo heroes, so most of them know the predictions of Matha of Kremna. That knowledge did not adversely affect the Serbian soldier. On the contrary, it intensified his bravery, as the only means to frustrate the prophecy was to defeat the enemy. Besides, the prophet of Kremna said also that the Serbians would in the end succeed in driving away the foreign army and delivering the country, making it greater than ever. Suffering greatly at present, all the Serbians are confident that the last part of the prophecy will be fulfilled, as the first part is in the process of fulfilment now. The Serbians believe firmly in the ultimate victory of the Allies, and in the great destiny of their nation.

THE NOONTIDE PRAYER.

A STORY FROM THE FRONT.

In the current issue of the parish magazine of St. Andrew-by-the-Wardrobe is the following remarkable narrative by the wife of the rector:—

I have had a most interesting talk with a former Lady Mayoress who has a son in the fighting line. When she parted from her son she said that she would set aside the hour of twelve noon every day to pray earnestly for him, and he promised to pray at the same time. They have kept their promise to each other.

He wrote home the other day and told her how he had been sent out with an officer and two other men to reconnoitre, and they suddenly discovered they were within range of a hidden gun.

First one man fell wounded on one side of him, and the other on the other side; and the others then threw themselves on to the ground, where they had to lie for six hours with the shots passing over them, until darkness came.

The son was untouched, and, with the greatest bravery and risk to his life, managed to get his wounded comrades to a trench, where he bound up their wounds.

"And," he says to his mother, "the hour when this happened was twelve noon."

MRS. BRITAIN, of Hanley, informs us that she will be in London for a few weeks from the 16th inst., the date of her next visit to the rooms of the Alliance (see advertisement).

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A THEORY OF LIFE AFTER DEATH.

In the current issue of the "Hibbert Journal" Mr. J. Arthur Hill gives us a study of Fechner's philosophy of the survival of man, in an article which is not only admirably lucid and informing, but rich in suggestion.

We have on a previous occasion in these pages referred to Fechner and his idea of an Earth-Spirit, a spiritual being of a grade which the earth shares with suns and planets. We get glimpses of the same conception in the teachings of some earlier writers, but Fechner stands alone in the definite and coherent way in which he has presented his thought. There is something majestic about the idea, and to some thinkers, dazzled by the infinities, it has seemed to negative the possibility of human survival—the individual soul, it seemed to these, would be merged in the great ocean of spiritual life, "lost in the general mass." This, it will be remembered, was the contention of Mr. E. Kay Robinson, the naturalist, who some months ago in LIGHT set out his idea of a great spiritual life behind the phenomena of the material Universe, but could see no possibility of the continuance beyond physical conditions of the self-conscious human existence. It was not that its psychical activity became extinct, the skirts of self were fused indeed, but the spirit became, like Adonais, "one with Nature." Fechner goes farther, seeing beyond what, after all, is only one aspect of the question. The human spirits rejoin the Earth-Spirit, but they are not submerged in it. As Mr. Hill puts it, "No cessation of individuality is involved. We continue to exist as conscious selves."

Analogies are proverbially dangerous when they are carried from one grade of life to a higher one, and the argument that as death involves the dissipation of the material form so the spirit, assuming its existence, will similarly disintegrate, is quickly disposed of by the philosopher. It is not that he rejects the method of analogy, but he perceives its limitations when conducted on rigid mechanical lines.

Admitting that the mental life of each individual is closely connected and interpenetrative, he answers the question as to how in these circumstances conscious personality can be maintained by asking another question: "How can the individuality of perceptions and recollections be maintained when they are propagated over the same nerves and mixed up in one brain?"

Yet they do remain distinct. Also notes retain their individuality in a symphony, although the vibrations blend inex-

tricably. Similarly, our spirits, though it might seem that they must by intermixing be merged into homogeneity at death, may really retain their individuality quite unimpaired.

So Mr. Hill summarises Fechner's conclusion, which, by the way, has distinct points of resemblance to the reasoning of Hegel on a similar problem.

On the question of memory, as an essential factor in the perpetuation of personality, the article continues:—

We have admittedly no physiological theory of memory and consequently there is no great difficulty in supposing full memory to be carried over by the spirit when it leaves the body. We do not know how we remember things even now; is it not rather over-exigent to demand explanation as to how we shall remember them then?

Even so, as Mr. Hill points out, this reasoning leaves us at best agnostic, and he proceeds to show how, arguing from the known side of life, Fechner points to the fact of our persisting identity. The old man retains the identity he possessed when a child, although in the meantime his physical organism has been completely changed several times.

In what, physically speaking, does the continuity of personality inhere? It is in this—that the later body has grown out of the earlier one. The body of to-day is the effect of the body and its environment yesterday.

Carrying the argument forward from this point, Mr. Hill shows that the present activities of the body are not confined to producing the body of the moment ahead. The mind is at work acting and acted upon by its environment. Thought is all the time effecting cerebral changes which, in their turn, affect the whole universe in all departments.

The matter which Fechner himself affected was largely in the brains of other human beings, but the sequelæ flow outwards infinitely and untraceably. My own brain is different from what it would have been if Fechner had not lived. My mind partakes of his spirit. He has largely entered into my thoughts. The brain changes which have occurred in me as I absorb a part of his spirit are the basis of his spirit in me.

It is impossible in the small space of an article to do more than glance at some of the leading points of Mr. Hill's presentation of Fechner's doctrine. We found it especially interesting by reason of the light it throws on the problem of after-death conditions, the way in which it connects with communications purporting to come from those in the next life, and the observed peculiarities of such communications and modes of contact. Very full of suggestion is the following:—

The deeper the sleep the nearer the approach to after-life knowledge, which, however, cannot be altogether brought over or back into the present small consciousness, the latter not being big enough to hold it. Death is only a sleep so deep that the spirit goes out of the body entirely, staying out instead of coming back. When we go out and take possession of this "subliminal" we shall remember all that we have forgotten. We only forget it because it went to the hereafter life before us.

In the first stage of his life the human creature sleeps darkly in the maternal womb, evolving from the germ-life a body fitted for the second stage—the self-conscious and relatively independent existence of the ordinary mortal. The third stage promotes him to a higher state of consciousness; he awakes from the comparative somnolence of the stages immediately preceding.

Birth [into physical life] leads us forth to see the world outwardly. Death leads us into the wider vision, to see the world inwardly. . . . The wider body of the third life is asleep and not self-conscious until after death, as the body of the second life is asleep and not self-conscious until after birth. What is it, one may ask, that wakes the third-life body to self-consciousness at death? The answer is that it is precisely the fact of death. Conscious energy is like physical energy—it is conserved, cannot be destroyed and produced afresh. It only changes its place, form and manner of acting, as the body does. When it sinks in one place it rises in another.

Mr. Hill's treatment of his subject is, as we have indicated, especially excellent in its fertility of suggestion. Fechner's theory, as he shows, is strictly scientific. In the light of the latest findings of psychical research, indeed, it has become more than a theory. It rationalises, connects and co-ordinates our scattered and sometimes bewildering facts, and gives us invaluable aid in presenting them as a coherent contribution to Man's knowledge of himself.

ALCHEMY AND ALCHEMISTS.

By W. J. VANSTONE, PH.D.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, November 4th, at the Salon of the Royal Society of British Artists, Mr. H. Withall, acting President, in the chair.

THE CHAIRMAN, in opening the meeting, said that many of those present had heard their speaker with the greatest interest at the rooms of the Alliance, and he was glad of the opportunity of asking Mr. Vanstone to address them in the Salon, as there he would have a larger audience, and his lecture, through its appearance in the columns of *LIGHT*, would reach people in all parts of the world. The subject on which he was to address them was one for which he was almost uniquely fitted. Through his scientific training he knew the value of concentration and was able by his own powers to penetrate to the heart of any subject which he took up, but in addition he possessed a large amount of psychic power which enabled him to get into touch with, and be open to impressions from, people on the other side having similar interests. As an illustration Mr. Withall mentioned that on one occasion Mr. Vanstone was studying an Egyptian temple that contained a room the use of which was a problem. But in a vision which came to him he saw revealed the special purpose to which the chamber had been devoted. It was easy to see how useful such a gift was in studying almost any subject. With regard to the topic of the evening some people looked on alchemists as fraudulent people, others as chemists endeavouring to get at the medicinal value of herbs; others believed that they were really able to transmute metals; and others that they used terms the meaning of which they did not want the people to know. Mr. Vanstone would be able to give them much light on the subject.

MR. VANSTONE, acknowledging the chairman's kind words, said that he appeared before the audience simply as a student. As regarded his mediumistic faculties he was the sternest critic of his own experiences. He had, however, experienced great delight personally in such experiences, and also in sharing them with others. Proceeding, the lecturer said:—

The word "Alchemy" is applied to the study pursued by ancient philosophers for the purpose of discovering the secret of the transmutation of baser metals into gold by means of the so-called Philosopher's Stone, and also of discovering the *Elixir Vitæ* by which human life could be greatly prolonged even if immortality were not actually attained.

The pursuit of this study flourished mainly in the fourth and fifth centuries, but its origin is attributed to Hermes Trismegistus (the thrice greatest), who is supposed to be the Egyptian God Thoth. The Hermetic writings are said by Clement of Alexandria to number more than twenty thousand and deal with such subjects as the laws of the Priesthood, Medicine, Geography, Astrology, Geometry, Magic, &c.

It is possible that the Hermetic writings were seriously studied by the philosophers of the Alexandrian School which flourished in the time of Ptolemy Soter. When the vitality of Greek culture began to flag, the scholars of Alexandria established a wonderful record for learning and original research. They doubtless carried both occult and scientific studies to an advanced stage.

It has been stated that the science of Alchemy originated with the "Fallen Angels." Others trace it to Moses and Aaron, but there seems to be no reason for doubt concerning the Egyptian origin of the original writings, although the term

"Hermes" is the Greek form for Thoth, who was doubtless identical with Mercury.

A work by Albertus Magnus states that Alexander the Great discovered the tomb of Hermes in a cave at Hebron, where was an Emerald Table (known as the Smaragdine Table) on which were inscribed in Phœnician characters these words:—

I speak not fictitious things, but what is true and most certain.

What is below is like that which is above, and what is above is like to that which is below, to accomplish the miracles of one thing.

As all things were produced by the medium of one Being, so all things were produced from this one thing by adaptation.

Its father is the Sun, its mother the Moon, the wind carries it in its belly, its nurse is the earth.

It is the source of all perfection throughout the whole world. Its power is perfect if it be changed into earth. Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment.

Ascend with the greatest sagacity from the earth to heaven, and then again descend to the earth and unite together the powers of things superior and things inferior. Thus will you obtain the glory of the whole world, and all adversity will fly far away from you. This being is the fortitude of all fortitudes because it overcomes all subtle things and penetrates every solid thing.

Thus were all things created.

Thence proceed wonderful adaptations which are produced in this way.

Therefore am I called Hermes Trismegistus, possessing the three parts of the philosophy of the whole world.

That which I had to say concerning the operation of the sun is completed.

This is supposed to be spurious. Still, whether it was written by Hermes, or the person supposed to be Hermes, or not, it undoubtedly contains expressions that convey ideas in common with those of the later alchemists. The Leyden manuscript discovered at Thebes in the third century contains evidence of similar teaching.

The works of Zosimus of Panopolis in the fifth century give us much information regarding the earlier alchemists, from which we learn details regarding the furnaces and the actual methods employed in fusing, smelting, and combining metals, making glass, &c.

In the seventh century the Arabians, having conquered Egypt, carried their influence over Greece and Southern Europe and brought with it much alchemical knowledge. The name of Geber in the ninth century introduces us to the most remarkable of the Arabian alchemists. He contributed largely to the advance of chemical knowledge in distillation, crystallisation, sublimation, and improved furnaces.

At the end of the twelfth century and on into the thirteenth we find Albertus Magnus, Thomas Aquinas and Roger Bacon. The last mentioned stands amongst the greatest alchemists. He studied theology at Oxford and Paris, and joined the Franciscan order, but gave himself to the study of natural science, becoming expert in optics and other branches of physics. He believed in the Philosopher's Stone and thought it could turn base metals into gold and prolong life. He held the importance of sulphur and mercury, and said:—

All metals and minerals, whereof there be sundrie and diuers kinds, are begotten of these two, but I must tell you that Nature always intendeth and striveth to the perfection of gold, but many accidents cometh between and changeth the metals, for according to the purity and impurity of the two aforesaid principles, metals are engendered.

It is not to be wondered at that Bacon criticised the theologians of his time and, as a result, was considered to be in league with the devil, and made to suffer accordingly.

Raymond Lully, a Spaniard of noble birth, wrote much that proved him to be a practical alchemist whose labours contributed largely to the art. After Lully the names of Flamel and Valentine appear. The latter is probably one of the most famous of the alchemists. He says in one of his writings ("The Practica"):—

When I had emptied to the dregs the cup of human suffering, I was led to consider the wretchedness of the world and the fearful consequences of our first parents' disobedience. I made

haste to withdraw myself from the evil world, to bid farewell to it, and devote myself to the service of God.

I quote this to show the spirit of the men who entered upon the study of alchemy. Valentine soon found monastic life insufficient to satisfy him, so he added to it the study of alchemy, which he described as the "investigation of those natural secrets by which God has foreshadowed out eternal things." His work in experimental chemistry has been highly valued.

After Valentine we find the names of Ripley and Norton, each of whom contributed valuable work in their attempt to achieve the *magnum opus*; but the most notorious, if not the greatest, name of all is that of Paracelsus, or, to give him his real name, Philippus Aureolus Theophrastus Bombastus von Hohenheim. He was born in Switzerland in 1493, and his father being a physician he was taught the art of medicine. He also studied the occult under Thrithemus of Spanheim. Being of a restless disposition, he could not settle down at the University, so he travelled for several years, visiting most of the cities of Europe. He ultimately became a Professor of Medical Science at Basle. Here he showed a most quarrelsome spirit, and incurred the hatred of the medical men of his time. He soon had to leave Basle, but not before he had exposed the superficiality of the doctors and arraigned their ignorance. He undoubtedly did much real research, and probably became the father of medical chemistry. One author states that he lived like a pig, looked like a drover, found his greatest enjoyment in the company of the most dissolute rabble, and throughout his life was generally drunk. How far this was true it is difficult to say, for others state that "probably no physician has grasped his life task with a finer enthusiasm, or devoted himself more faithfully to it, or more fully maintained the moral worthiness of his calling than did this reformer."

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The names of Edward Kelly and John Dee bring us to the frauds and charlatans of the sixteenth century. I do not imply that Dee was a fraud, but Kelly certainly was.

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Following these we have Philaethes, Glauber and Helvetius, all men who discovered many valuable things which paved the way for the chemistry of to-day.

In the middle of the eighteenth century a remarkable individual calling himself Count Cagliostro, who possessed considerable hypnotic and clairvoyant powers, and who accomplished some remarkable cures by mind healing, achieved notoriety

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The names given will appear a strange medley, and you will, perhaps, feel perplexed in deciding what was truth and what was fraud. You will wonder also how it is possible to link some of these names with those that follow in the transmutation of alchemy into chemistry, but the fact remains certain that these led on to the great works of men like Lavoisier, Priestley, Dalton, Newton, Crookes, Curie, and Ramsay, and perhaps it may be found that each and all, good and bad, formed links in the great chain of discoveries building the vast temple of chemical science.

(To be continued.)

SOME NOVEL TESTS WITH THE OUIJA-BOARD.

Sir W. F. Barrett, F.R.S., contributes to the "Proceedings of the American Society for Psychical Research" (Vol. VIII, No. 3), a noteworthy paper "On some Experiments with the Ouija-Board and Blindfolded Sitters." The experiments were made in Dublin with three regular sitters, and the results of each sitting were carefully recorded at the time by an onlooker. At first the ouija-board was used in the ordinary way; but later the sitters were blindfolded, when it was found that the indicator moved with even greater rapidity and precision. Though none of the sitters were able to see what letter was indicated, coherent messages, correctly spelled, and often of considerable length, were given. Questions were promptly and intelligently answered, and the sitters declared that the indicator rushed about so rapidly that their hands followed it with difficulty. In October, 1912, Sir William was for the first time present at the circle, and a remarkable message was swiftly spelt out. It purported to come from a certain "Isaac David Solomon," and was as follows: "Blood, blood, everywhere, in the near East. A great nation will fall and a small nation will rise. A great religion will stand in danger. Blood everywhere. News that will astonish the civilised world will come to hand within the next week." Commenting upon this, Sir William says: "Whatever the sources of this message it was perfectly true, for within a week, the first great victory of the Bulgarians at Kirk Kilisse was announced and subsequently, as we know, a great nation fell and a small nation rose." The board was then turned round, so that the sitters, still blindfolded, would be unable to know the position of the letters. The messages were at once resumed. Sir William now asked, "Can any deceased friend of mine speak to me?" and was told in reply to take the place of one of the sitters. He changed places with a Mr. H—, was securely blindfolded, and on placing his fingers upon the indicator with the two other sitters was astonished at "the extraordinary vigour and swiftness of the movement." A long message was thus received, letter by letter, the sitters being ignorant of its purport until the close of the sitting. At a subsequent séance an improved method of blindfolding was tested and a new pattern of "board" employed—a sheet of plate-glass resting on a table of the same size; beneath the glass the alphabet was placed, and on the glass a small copper indicator having short legs tipped with felt to enable it to move freely over the surface. In the course of this sitting, which was temporarily suspended to allow of a complete rearrangement of the letters, in an order of which the blindfolded sitters could not possibly have been aware, a singular thing occurred. The indicator, on the sitting being resumed, insisted on examining each letter, tracing with perfect accuracy the outline of the position of each, and moving from one to the other continuously, as if it were a living animal smelling out each letter. After this inspection, and not until then, were the interrupted communications from a certain Peter Rooney continued—messages giving precise details of a wretched and misspent life which subsequent inquiry showed to be fictitious. At another sitting some remarkable clairvoyant tests were made, the indicator pointing to figures written down or thought of by a person outside the circle, and which were not known to

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Reviewing the results as a whole, Sir William says:—

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At the same time we are advised to suspend our judgment, seek for the most favourable conditions, and encourage other inquirers to make similar experiments. It is recognised that in this, as in all psychical phenomena, "the conditions of success seem to be fugitive as well as elusive, and any discouragement on the part of the sitters, however unintentional, is always prejudicial to obtaining the best results." A. B.

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In the "Referee" of the 31st ult., "Vanoc," who is understood to be Mr. Arnold White, gives the following account of a war prophecy:—

In the archives of Ceylon the Dutch records at Colombo contain a prophecy of Father Zeebold, dated A.D. 1012, and a report from the Chief Administrator of Soerabaya to the Official of Samarang, dated 1742. The Ceylon Government archivist, Mr. R. G. Anthonisz (the courteous translator), reports that the Dutch MS. of the prophecy is apparently about 1745. The pedigree of this prophecy, the translation of which, from Vol. 977 *D* of the archives, follows, is not tainted—as popular prophecies are usually tainted—with the invention of "evidence" after the event happens. Father Zeebold was a monk left in the year 1012 in the cloister Zureken, at Herfert, in Saxony. Here is the prophecy:—

"When I Zeebold had studied all the characteristics and movements of the heavenly signs, I found from the position of these stars, following natural cause and effect, that the Imperial Power will not be permanently established till the year 1216, when a hero would, by chivalrous daring, bring in the double eagle and wield the empire with renown, making also subject to him Austria, Hungary, and Bohemia, and holding sway over these Kingdoms, while his house also continued to flourish up to the 18th century, when, in the year 1740, there will come confusion, rebellion, and great discord, and the empire be divided into three branches. Italy will suffer want and the city of Rome be laid waste. Thereafter [there] will be a victor [who], by great prowess, [will] possess himself of the double eagle and rule the empire with renown until, at last, the Lion of the North appear and assail the lands with much fierceness; then will the red lion cast the eagle into the vale of darkness and once more rouse the white swan to anger: and he will maintain the empire for a long time till the Great God in his infinite honour and power break it up and make an end of it.

"Thus the prophecy of Daniel will go no further, and in the fulfilment of Nebuchadnezzar's dream will be seen that the end of the world is near."

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

JOHN WESLEY AND DEAN INGE—Those who are perturbed by Dean Inge's recent deliverance concerning spirit manifestations may study with profit the remarks of John Wesley on the same subject quoted in "A Generation Ago" in this issue.

THE PSYCHIC TELEGRAPH.

Mr. Charles E. Benham, a scientific contributor, writes:—

As one who has followed with much interest everything that has been published as to the psychic telegraph of Mr. David Wilson, perhaps I may be allowed to make a suggestion upon the subject.

It is only to be expected that so extraordinary an invention should provoke a good deal of incredulous criticism. That has been the case with nearly all new discoveries, for no man having tasted old wine immediately desires new, for he says the old is better. But if incredulity arises even when all opportunities are afforded by a discoverer for verifying his claims by actual experiment, how much more inevitable is disbelief when no possibility of the sort exists. I am not blaming Mr. Wilson for reserving the secret of his indispensable metallic medium, for which he may have perfectly valid reasons, but I mention the circumstance as obviously sufficient to account for a certain amount of the unsympathetic and incredulous attitude which many scientific men may naturally adopt towards the invention.

At the same time there is one way in which evidential proof of a very satisfactory order might be vouchsafed without any divulging of the details of Mr. Wilson's machine, and I would venture to suggest that there is no need for withholding this very simple demand. The earlier messages are stated to have been received in Morse code, and what would be extremely convincing would be a reproduction in facsimile of some portion of any of these messages, as taken down by an independent person, together with the transcription as decoded by Mr. Wilson. This would set at rest any doubts as to whether in the process of receiving through Mr. Wilson himself or in that of decoding by him the personal element had unconsciously played an undue part and interpreted a meaning into the dots and dashes which was open to question.

It is well known how easily that sort of thing may occur without the least intention to deceive. Mrs. Gallup, no doubt acting in all good faith, interpreted, from certain press peculiarities of the folio edition of Shakespeare, long and connected messages which were undoubtedly elaborated by her own subconscious anticipation, for no one but herself was able to interpret the same meanings even when the cipher clue was given. In the same way, without in the least impugning the good faith of Mr. Wilson, it is by no means impossible that he might have unconsciously imported into his "cipher" meanings which were suggested to his mind, but were read into, rather than out of, the Morse symbols. All doubt on this important point would at once be set at rest by the publication of the Morse script as received by an independent person. If the transcription accords with that which any person conversant with the code can derive from it, there would be the strongest possible evidence that the interpretation was not subjective, and that intelligent messages are really received. I hope it is not too much to ask that Mr. Wilson will accept this suggestion and avail himself of the kind offices of *LIGHT* for publishing in facsimile any fragment of a message received in Morse by an independent person with the psychic telegraph.

If none of the Morse code messages were taken down in code by an independent expert, it would be of some value to have a facsimile of a portion of one as taken by Mr. Wilson himself, though, of course, the evidence against unconscious cerebration would not in that case be so thoroughly conclusive.

Mr. R. A. Bush, of Morden, Surrey, writes:—

I fully appreciate Sir William Barrett's great and useful work in connection with Psychical Research and his sympathy towards the subject, but do we not see in his remarks about the Psychic Telegraph a remnant of the old leaven of "unscientific obstinacy" which characterises so many of our scientists? I do not think an expert in wireless telegraphy will be able to help Mr. Wilson to solve the problem (if one exists) of the messages. I would like respectfully to ask Sir W. Barrett a question. Does he, after reflection, really think that the "loose joints in the connections" or any other defect or accident could possibly produce such a remarkable series of appropriate private and personal messages, some of which, as I have already pointed out, were to people of whom Mr. Wilson was ignorant, from people who were dead of whom also he was ignorant? What really is required is that a considerable number of similar communications should be taken down by several other receivers of good repute.

We shall publish next week Mr. Wilson's reply to Sir William Barrett and other letters on this subject.

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In the "Referee" of the 31st ult., "Vanoc," who is understood to be Mr. Arnold White, gives the following account of a war prophecy:—

In the archives of Ceylon the Dutch records at Colombo contain a prophecy of Father Zeebold, dated A.D. 1012, and a report from the Chief Administrator of Soerabaya to the Official of Samarang, dated 1742. The Ceylon Government archivist, Mr. R. G. Anthonisz (the courteous translator), reports that the Dutch MS. of the prophecy is apparently about 1745. The pedigree of this prophecy, the translation of which, from Vol. 977 D of the archives, follows, is not tainted—as popular prophecies are usually tainted—with the invention of "evidence" after the event happens. Father Zeebold was a monk left in the year 1012 in the cloister Zureken, at Herfert, in Saxony. Here is the prophecy:—

"When I Zeebold had studied all the characteristics and movements of the heavenly signs, I found from the position of these stars, following natural cause and effect, that the Imperial Power will not be permanently established till the year 1216, when a hero would, by chivalrous daring, bring in the double eagle and wield the empire with renown, making also subject to him Austria, Hungary, and Bohemia, and holding sway over these Kingdoms, while his house also continued to flourish up to the 18th century, when, in the year 1740, there will come confusion, rebellion, and great discord, and the empire be divided into three branches. Italy will suffer want and the city of Rome be laid waste. Thereafter [there] will be a victor [who], by great prowess, [will] possess himself of the double eagle and rule the empire with renown until, at last, the Lion of the North appear and assail the lands with much fierceness; then will the red lion cast the eagle into the vale of darkness and once more rouse the white swan to anger: and he will maintain the empire for a long time till the Great God in his infinite honour and power break it up and make an end of it.

"Thus the prophecy of Daniel will go no further, and in the fulfilment of Nebuchadnezzar's dream will be seen that the end of the world is near."

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

JOHN WESLEY AND DEAN INGE—Those who are perturbed by Dean Inge's recent deliverance concerning spirit manifestations may study with profit the remarks of John Wesley on the same subject quoted in "A Generation Ago" in this issue.

THE PSYCHIC TELEGRAPH.

Mr. Charles E. Benham, a scientific contributor, writes:—

As one who has followed with much interest everything that has been published as to the psychic telegraph of Mr. David Wilson, perhaps I may be allowed to make a suggestion upon the subject.

It is only to be expected that so extraordinary an invention should provoke a good deal of incredulous criticism. That has been the case with nearly all new discoveries, for no man having tasted old wine immediately desires new, for he says the old is better. But if incredulity arises even when all opportunities are afforded by a discoverer for verifying his claims by actual experiment, how much more inevitable is disbelief when no possibility of the sort exists. I am not blaming Mr. Wilson for reserving the secret of his indispensable metallic medium, for which he may have perfectly valid reasons, but I mention the circumstance as obviously sufficient to account for a certain amount of the unsympathetic and incredulous attitude which many scientific men may naturally adopt towards the invention.

At the same time there is one way in which evidential proof of a very satisfactory order might be vouchsafed without any divulging of the details of Mr. Wilson's machine, and I would venture to suggest that there is no need for withholding this very simple demand. The earlier messages are stated to have been received in Morse code, and what would be extremely convincing would be a reproduction in facsimile of some portion of any of these messages, as taken down by an independent person, together with the transcription as decoded by Mr. Wilson. This would set at rest any doubts as to whether in the process of receiving through Mr. Wilson himself or in that of decoding by him the personal element had unconsciously played an undue part and interpreted a meaning into the dots and dashes which was open to question.

It is well known how easily that sort of thing may occur without the least intention to deceive. Mrs. Gallup, no doubt acting in all good faith, interpreted, from certain press peculiarities of the folio edition of Shakespeare, long and connected messages which were undoubtedly elaborated by her own subconscious anticipation, for no one but herself was able to interpret the same meanings even when the cipher clue was given. In the same way, without in the least impugning the good faith of Mr. Wilson, it is by no means impossible that he might have unconsciously imported into his "cipher" meanings which were suggested to his mind, but were read into, rather than out of, the Morse symbols. All doubt on this important point would at once be set at rest by the publication of the Morse script as received by an independent person. If the transcription accords with that which any person conversant with the code can derive from it, there would be the strongest possible evidence that the interpretation was not subjective, and that intelligent messages are really received. I hope it is not too much to ask that Mr. Wilson will accept this suggestion and avail himself of the kind offices of LIGHT for publishing in facsimile any fragment of a message received in Morse by an independent person with the psychic telegraph.

If none of the Morse code messages were taken down in code by an independent expert, it would be of some value to have a facsimile of a portion of one as taken by Mr. Wilson himself, though, of course, the evidence against unconscious cerebration would not in that case be so thoroughly conclusive.

Mr. R. A. Bush, of Morden, Surrey, writes:—

I fully appreciate Sir William Barrett's great and useful work in connection with Psychical Research and his sympathy towards the subject, but do we not see in his remarks about the Psychic Telegraph a remnant of the old leaven of "unscientific obstinacy" which characterises so many of our scientists? I do not think an expert in wireless telegraphy will be able to help Mr. Wilson to solve the problem (if one exists) of the messages. I would like respectfully to ask Sir W. Barrett a question. Does he, after reflection, really think that the "loose joints in the connections" or any other defect or accident could possibly produce such a remarkable series of appropriate private and personal messages, some of which, as I have already pointed out, were to people of whom Mr. Wilson was ignorant, from people who were dead of whom also he was ignorant? What really is required is that a considerable number of similar communications should be taken down by several other receivers of good repute.

We shall publish next week Mr. Wilson's reply to Sir William Barrett and other letters on this subject.

ENTHUSIASM generates energy as naturally as the sun gives forth heat.

SIDELIGHTS.

Will those of our readers who have been in the habit of ordering every year the very handy and useful little Diary issued by the Spiritualists' National Union kindly take note of the fact that owing to several causes outside their control, the Union is reluctantly compelled to suspend the issue of the Diary for 1916?

Mr. E. T. Walkley, of Walsall Wood, sends us a hymn of his composition, entitled "The Battle-Cry," which was sung with great acceptance at the recent annual meeting of the Mid-District Union, Birmingham. It is brightly written, and what it lacks in the finer graces of poetry it makes up in warmth and vigour. In short, it goes with a swing.

Mr. Chas. S. Anderson (Aberdeen) sends us a cutting from the "Scotsman" in which it is asserted that "the verdict on spirit visitations must be 'not proven.'" Solomon had evidently observed the ways of persons who are eager to give a verdict without hearing the evidence, for he remarks (Proverbs xviii. 13), "He that answereth a matter before he heareth it, it is folly and shame unto him."

"E. S.," referring to the article by Mr. F. W. Thurstan on the prophecies of Nostradamus (page 476), asks whether other stanzas than those quoted by our contributor have not a prophetic interest applicable to the present day. We have not a copy of the prophecies at hand, and can only recall some of the forecasts which appear to relate to events of the past—the Great Fire of London, for instance. Perhaps Mr. Thurstan can answer the inquiry.

A letter in the "Observer" of the 31st ult. raises the question of recurring dreams. It refers to a statement by Mrs. Foulkes in her new book, concerning a dream which visits her on the 31st of every October, in which she experiences "with the utmost vividness all the horrors of the scaffold." The subject of periodic dreams is an alluring one, even when the dream (as in some recorded cases) has been traced to some malformation of the brain. But a dream which comes on the same night once a year is a decidedly rare phenomenon.

Dean Inge's remarks at the dedication festival at the Church of All Hallows, Barking-by-the-Tower, have provoked a tremendous amount of discussion, and have been, as the Rev. C. L. Tweedale points out, seized upon with gusto by the rationalists and freethinkers. We do not propose to add anything to the discussion further than to inquire precisely how Dean Inge distinguishes between the apparitions of the Bible and the apparitions of to-day; also how he can accept ancient records of the "supernatural" as indisputable and dismiss modern ones as "old wives' fables."

We have received from the Spiritualists' National Union (30, Glen-terrace, Clover Hill, Halifax) copies of its most recent propaganda publications: No. 16, "What is Spiritualism?" by Lewis Firth—an excellent pamphlet for beginners, full of useful facts and information—and No. 17, "Some Problems Concerning the Next State," by Ernest W. Oaten—noticed in our issue of October 9th (p. 481). With these, which are published at 2d. (post free 2½d.), is also issued a cheap reprint at 1d. (post free 1½d.) of Mr. Gambier Bolton's brief manual of psychology, entitled, "Man—Woman—Know Thyself."

Miss Lilian Whiting has returned from her long tour in Canada over the Grand Trunk and Grand Trunk Pacific Railways. She writes expressing her sense of the courtesy paid her by the officials of the companies, which are, of course, closely associated, the Grand Trunk being the parent of the trans-continental G.T.P. Company. Miss Whiting was given the use of an automobile at each stopping place, and provided with private travelling cars and the special services of the railway officials. Her comfort, in fact, was studied in every way, her tour being undertaken to provide material for a new book on Canada to be ready next month.

In "Facts About Mediumship," Mr. Horace Leaf gives us in pamphlet form a compendium of useful information suitable for inquirers. As a medium, Mr. Leaf naturally has his own point of view on questions affecting mediumship, and there is room for differences of opinion and experience, but certainly mediums should be the prime authorities on mediumship on its more intimate side, at any rate. After showing that the existence of the mediumistic faculty has been both scientifically and historically attested, and giving his definition of what constitutes a medium, Mr. Leaf goes on to consider the helps and hindrances to mediumship, the various forms which it takes, and, lastly, the practical question of its development. The pamphlet is published at 3d., and can be obtained of the author at his address, 183, Upton-lane, Forest Gate.

"S. R. C.," an occasional correspondent, gives the following account of a premonition, which derives much of its interest from the way in which it connects with other and similar experiences. After telling of her anxiety to let her flat—such matters are important in these times—our correspondent proceeds:—

I prayed hard to be helped, and strongly besought any that might be invisibly near me to overcome my difficulties. That day I took up the newspaper to read in the afternoon for half an hour, but was haunted the whole time by a strong, though very pleasant, oriental perfume. I kept taking up the edges of my jacket to see if it came from these, as it seemed close under my nostrils, looked all over the room, &c., but found no explanation of it. The next day someone came on behalf of two Eastern gentlemen connected with their Legation here. They themselves came next day, and they have taken the flat!

ANSWERS TO QUESTIONS.

One question put to Mrs. M. H. Wallis's guide "Morambo" at the rooms of the Alliance on Friday, the 5th inst., related to the case of two ladies who had for a time obtained through planchette communications of a high spiritual nature, a tone which afterwards underwent a most objectionable change. They wished to know why the first pure control could not prevent the second from exercising power. In the meantime they had abandoned the experiments.

In the course of his reply "Morambo," by way of analogy, imagined the outer door of a house being left open. Good friends might be glad to find a welcome, but on the other hand a tramp might enter and relieve the owner of some of his goods. In the same way spirit return did not depend on moral quality; and if the door was opened it might be that not only those whose help we desired but spirits of ill thought and tendency would find an entrance. Though our spirit friends might be able to exercise a certain degree of influence and control it did not follow that they were always on guard. A certain degree of watchfulness and guidance was exerted but now and again an opening offered itself. It might be that those on the earth side had got into conditions which rendered it possible for greater power to be exercised by one of ill disposition.

"Morambo" was inclined, however, to regard the incident referred to as largely of the nature of an accident, an unforeseen occurrence—that through the open door a spiritual tramp had gained admittance. The sitters had done wisely in breaking up the conditions. But sometimes those of riper wisdom permitted such manifestations for some good purpose. Undeveloped spirit people sometimes came to mock, but remained to pray. It was possible in this case that the spirit friends allowed the intruder to manifest with the thought of some greater good that might result. "Morambo" suggested that the ladies should renew the experiment, asking very prayerfully that better conditions might prevail. It might be that the unwelcome visitor might be so influenced that he would cease to do evil and learn to do well.

Another question was whether thought-forms could exist independently of the person who projected them, and also whether the spirit of a person could act independently of his mind.

As to the first part of the question "Morambo" said that it seemed to him that thought-forms were the objective mani-

festation of the indwelling power. It was possible that an individual possessing great powers of concentration might direct his thought to another in such a way as to cause it to impinge on the other's consciousness in an apparently objective form, but he did not think that even a strong objective expression could exist and manifest independently of the individual from whom it emanated. With regard to the second part of the question "Morambo" regarded spirit and mind as closely united. Provided the rapport between the individual and his body were maintained the spirit might be able to project itself and manifest at another place, but that simply illustrated the power of the spirit to overcome the limitations of distance. He could not conceive of the spirit of an individual exercising its power independently of his mind.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Dr. Crawford's Experiments.

SIR,—May I be permitted to express a word of thankfulness for the work of Dr. W. J. Crawford and his medium, as given in the columns of LIGHT?

It is evident that they both bring exceptional and complementary gifts to bear upon the investigation, and they seem to be obtaining a result that is truly wonderful. Nevertheless, such a result is not popular nowadays, and feeds neither the purse nor the vanity of men, but is its own and its only reward. Therefore I would like to add thereto my mite of gratitude.

Seeing that Spiritualism is a link between this world and the next, or between science and religion, it is before all things necessary that we attach our end of the chain firmly to a basis of proved physical fact. We may trust our spirit collaborators to do what is necessary with their end of the chain.

For it seems to be true that Spiritualism without science leads to superstition, just as science without Spiritualism leads to materialism, which ultimates in Prussianism.

In the past Spiritualism has often degenerated into gross superstition, owing to the lack of just such an investigation as that in which Dr. Crawford is now engaged, and which, let us hope, will be printed in permanent form.

The message of Spiritualism seems to be that things temporal and things eternal must advance *pari passu*.—Yours, &c.,

B. M. GODSAL.

London.

November 1st, 1915.

SIR,—As a new reader of LIGHT I would like to express my appreciation of the paper. I look forward with pleasure to each succeeding issue.

With regard to Dr. Crawford's experiments, it would be interesting to know whether the weight of the levitated table is added to the medium only—that is to say, if two mediums were being drawn upon (assuming that to be possible) would the weight be added to each of them, or would it be divided between them? Again, how is the weight of the table transferred to the medium? The direct gravitational stress between the table and the earth seems to disappear (during levitation) and to reappear between the earth and the medium. In what manner is evidently unknown. But if it be supposed that the operator coincides (as to position in space) with the medium, and, being perhaps imponderable, stretches out an arm, so to speak, and thus lifts the table, the transference of weight would almost be accounted for.

One result of Dr. Crawford's experiments may turn out to be a solution of the mystery of gravitation. Whatever may be the cause of gravitation, it is probably psychical. Newton, at any rate, was clearly of opinion that gravitation was not inherent in matter.—Yours, &c.,

November 1st, 1915.

H. Y.

Mr. McKenzie's Lectures.

SIR,—I was fortunately able to attend some of Mr. McKenzie's lectures in Edinburgh, and I found them both uplifting and informative.

You will, I am sure, be glad to learn that the Edinburgh folk responded eagerly to Mr. McKenzie's invitation, and on the occasions when I was present there were large and attentive audiences.

Now that Mr. and Mrs. McKenzie are appearing at the Queen's Hall in London, I hope that all who can attend will make a special effort to do so.—Yours, &c.,

BESSIE LE DDRA.

16, Princes-street, Edinburgh.

October 30th, 1915.

The Reality of the Spirit World.

SIR,—I have read with interest both the answer of "Morambo" regarding the spirit world and "The Reality of the Spirit World," by W. H. Evans (p. 526). The spirit world is often described as a "state" rather than a "place," but if it is a "world" surely it is possibly both. For instance, in earth life man lives in a place and is also in a state of existence. Is not this statement equally applicable to man in spirit life?

Again, the term "spirit return" implies that man has gone somewhere (he cannot return unless he has gone away), and, if so, it must be to some place, whatever may be its nature. We may also argue that if man has always been immortal, the spirit world is the home of innumerable spiritual beings, and so must be a vast world, and if it is a "real" world intercourse must take place between spirit people.

How is intercourse going to take place between the inhabitants of the spirit world, if they have no geography? Even if intercourse takes place without the necessity of speech a certain definiteness of idea must be needed if spirits communicate with each other, and surely "real" life implies that they do.

But apart from the view that there is nothing unreasonable in the statement that rivers, lakes, hills, and valleys exist in the spirit world, even being distinguished by definite names, there arises another question. If we are to dismiss the description given by A. J. Davis as the words of a "pioneer speaking in an elementary way to elementary scholars," are we also going to disprove of all descriptions of the spirit world, given through various mediums, in the same way? If so, what becomes of our boasted knowledge? The whole fabric of Spiritualism claims to be built upon the statements of spirits given through mediums in various ways.

We have little patience with the orthodox apologist who refers us to "another dispensation" and "metaphorical language" when we question his dogmas, yet we are just as illogical if we are going to dismiss the words of A. J. Davis (whom we claim as a seer) as "elementary language."

Personally I am not concerned greatly to know whether there are geographical features in the spirit realm, but if a spirit told me there were and I had proved other statements to be true, I should accept his statement. Hills and valleys, &c., are, to some people, something more than geography; they represent beauty which is the outward manifestation of Divine Love, and I see no impossibility in arguing that if beauty exists here, still greater beauty will exist in the spirit world.

Again, a great number of people pass into spirit life with unsatisfied longings for beautiful scenery, which circumstances have forbidden them to gratify here, and I see no difficulty in believing that a future life will supply many things which this life has denied.

After all, what is man that he should venture to measure the possibilities of infinitude with his narrow earthly conceptions? The most that we can do is to try to help one another by the exchange of the views which seem the most reasonable to us.—Yours, &c.,

EDITH WARRINGTON.

A Prophetic Letter.

SIR,—In the light of the present war and of recent events in South Africa, a passage which occurs in a circular letter to his

friends in England, written by the late Thomas Lake Harris, from New York, in October, 1899, is not only prophetic, but full of comfort at the present time, and deeply significant of events to come. Speaking of the Boer war, he says:—

The African war is one of the movements of the Divine evolution of race conditions; and upon the British nation as bearers of judgment to the Boers, who have been opponents of humanity's advance towards freedom. The African war is one of the many signs of the rapid preparation of the earth for a great impending change [the italics are mine] in which the English-speaking peoples will be rulers. Good pious people and non-combatants are impediments to the Divine movement, while thinking they are bringing in the Millennium.

I wish to draw attention to the remarkable verification of this prophecy in the present war, as the British nation, by taking part in it, to defend Belgium's neutrality, are now the "bearers of judgment" to the Germans, who have proved themselves such opponents to the advance of humanity.

Is not the war itself, also, another sign of the "preparation of the earth for a great impending change," in which everything points to the English-speaking peoples, by their humanity, becoming rulers?—Yours, &c.,

Lyceum Club.

J. J. PHILLIPS.

October, 1915.

Obscurantism Masquerading as Progress: A Warning.

SIR,—The little paper recently launched, and which you noticed in *LIGHT* a week or two ago, is sailing under false colours. With a title indicating progress, and the catering for the new time, it attracts the unwary by this misleading pose. So far from taking advanced views of the pressing problems, its position is almost mediæval; attacking most unfairly all the advanced systems of thought; assailing Spiritualism with special virulence, mendacity and ignorance, taking the Roman Catholic position throughout. It is bent on stirring up sectarian strife rather than allaying it, which is the vital need of the coming days. Its attacks on Spiritualism are as foolish as ignorant. If the editor knew anything of the real position and the needs of the time, he would see that the great enemy is materialism; but he is so blind that he comes out with his little sling and stone and does his little utmost to slay our chief opponent, and confirm our main contention that we have opened up communication with the other world. His main charge is that we are in communication with evil and lying spirits, and his contributors speak of spirits like demons appearing at séances at which they were present. But like attracts like, so if these gentlemen attract lying spirits, then it is a sad reflection on themselves, and sensible folk will decline to believe a word they say. And as editors attract like contributors, the editor of "New Days" has impaled himself on the horns of a nice little dilemma! That our teaching differs widely from that of the Roman Church is its chief glory; but that it differs from anything good and true in Christianity is absurdly false. After nearly fifty years' study of Spiritualism I have never known anyone harmed by it; but have known many who have been benefited immeasurably, of which I am one. And as for the communications received, those I have heard have been the most beautiful and inspiring that ever got through human lips—Yours, &c.,

E. WAKE COOK.

20, Fairlawn Park, Chiswick, W.

LECTURES ON ASTROLOGY.—On Thursday, October 28th, Mr. J. H. Van Stone gave the third of his series of lectures on Astrology before the members of the Psychic Class at the Rooms of the Alliance. The special subject considered was "The Building of the Horoscope," and this the lecturer illustrated by reference to astrological schemes drawn for sunrise, noon, and sunset on the same day. He showed that while the solar and lunar positions in the zodiac were the same, the different ascending signs and house positions of the planets gave rise to different types of persons. In the final lecture of the series, delivered on Thursday, the 4th inst., Mr. Van Stone dealt with "The Judgment of the Horoscope." The birth-figures of Henry of Navarre and Erasmus were the principal examples chosen for study. The fascinating and complex nature of the former was illustrated in the horoscope, while the intellectual power, trenchant satire, and moderation of the latter were seen in the planetary positions at birth. Mr. Van Stone's lectures have been greatly appreciated by all who attended them.

SOCIETY WORK ON SUNDAY, NOV. 7th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mr. A. Punter gave most successful clairvoyant descriptions. Mr. W. T. Cooper presided. On the 1st inst. Mrs. Podmore gave many fully-recognised descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page, and please note change of time and address.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, address by Mrs. Mary Gordon; evening, address by Mrs. Mary Davies; clairvoyance at each service. For next Sunday's services, see front page.

CHURCH OF HIGHER MYSTICISM: 25, Princes-street, Cavendish-square, W.—Morning, Mrs. Fairclough-Smith gave an inspirational address on "Prophecy," and in the evening spoke on "God and the War," making it clear how man's wrong thoughts had brought about the great evil which the forces for good were endeavouring to overthrow. Sunday next, see advt. 27th, Harvest Thanksgiving.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Miss Felicia Scatterd, addresses; 3 p.m., Lyceum. Wednesday, 8 p.m., public circle.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Addresses and clairvoyance by Mrs. G. C. Curry. Sunday next, at 11.15 and 7, Mrs. Neville. Tuesdays, at 3 and 8, Mrs. Curry, clairvoyance. Thursdays, 8.15, public meeting.

STRATFORD—IDMISTON-ROAD, FOREST-LANE.—Address and clairvoyance by Miss Maud Woodhouse. 4th, address and clairvoyance by Mrs. Orłowski. Sunday next, 3 p.m., Lyceum; 7, Mrs. Mary Davies. 18th, Mr. and Mrs. Hayward. 21st, Miss Violet Burton. 28th, Messrs. Connor and Wrench.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Cowlam; evening, address, followed by some well-recognised descriptions by Mrs. Webster. Sunday next, 11.30 a.m., Mr. G. T. Wooderson; 7 p.m., Mrs. Cannock. Thursday, 8.15, Mrs. Neville. 21st, 7, Alderman D. J. Davis.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Harvey gave an address, followed by well-recognised descriptions, to a large audience. Sunday next, 3 p.m., Lyceum; 7, Mrs. Maunders, address and clairvoyance. Circles: Mondays, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; Lyceum District Council also at the evening meeting. 3rd, address and clairvoyance by Miss Biggs. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. R. Boddington, address. 17th, Miss V. Burton, address.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. Frank Pearce gave a most interesting address on "Behold the Man!" afterwards two phrenological delineations and a talk on health. Sunday next, at 7 p.m., Mrs. Mary Gordon. Wednesdays, at 7.30, open circle.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Morning, questions were answered and interesting experiences of spirit life given under inspiration; evening, address and good clairvoyance by Mrs. Neville. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Symons. Friday, at 8, public meeting. 21st, Mrs. Maunders. 26th, Mrs. Neville.—F. K.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26 STOKES CROSS.—Both services were conducted by Mr. and Mrs. Baxter, the subjects dealt with being "Reincarnation" (third discourse) and "Lead, Kindly Light." Crowded attendances. Sunday next, 11 a.m. and 6.30 p.m., public services; also Wednesday, 7.30. All other meetings as usual.—J. L. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, uplifting address by Mrs. John Checketts on "True Optimism"; evening, Mrs. Podmore spoke on "Influences," and gave successful clairvoyant descriptions. Sunday next, 11 a.m., Mrs. Mary Gordon, questions and clairvoyance; 6.30 p.m., Mrs. Alice de Beaurepaire, trance address and clairvoyance.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mrs. Beaurepaire gave a trance address on "Our Work in Spirit Life," followed by clairvoyance. Sunday next, 14th, opening of new hall at above address, which please note. Dedication Service at 7 p.m. sharp, by Mr. H. Leaf, followed by address and clairvoyance.—M. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, address by Mr. H. M. Thompson, "One with Nature," duet by Miss Beryl Selman and Rev. D. F. Stewart, M.A.; evening, fine address by Mr. G. R. Symons on the text, "What are these arrayed in white?"; anthem by the choir. Sunday next, 11.15 a.m. and 6.30 p.m., Mrs. L. Harvey, of Southampton. Wednesday, 17th, at 8 p.m., Mrs. E. Neville.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—The president's address and clairvoyance greatly appreciated. Sunday next, 11 a.m., service and circle; 7 p.m., Miss Violet Burton. Thursday, at 8, service and circle.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL, EARLHAM GROVE.—Conference of London Union of Spiritualists. Mr. Williams (Peckham) spoke on "The Purpose of Life," and Mr. Hannaford (Tottenham) on "The Meaning and Purpose of a Church and its Functions" from a social, religious and propagandist standpoint. The addresses were supplemented by clairvoyance by Mrs. Orłowski. All very much appreciated. Mr. G. Tayler Gwinn presided. Sunday next, Mrs. Miles Ord, address.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle service conducted by Mr. Ashley; afternoon, Lyceum session; evening, Memorial Service to Mrs. Adams was held; Mr. G. Prior gave the address; Mrs. Annie Boddington, Mr. Hough and Mr. Percy Smyth also spoke of the life of our risen sister. There were many old workers and friends present. Sunday next, eight days' mission begins. 11 a.m., Mr. Ashley; 3 p.m., Mr. L. White; 6.30 p.m., Mr. A. T. Connor and Mrs. Brownjohn.—C. G.

GOODMAYES AVENUE (opposite Goodmayes Station).—Miss J. Morris gave an address on "The Power of Thought." 2nd, the annual general meeting was held and a very satisfactory year was reported. Mr. L. J. Smith, secretary and organist, resigned to take up his duties in the Motor Transport Service. Mr. Howell was elected to take his place as secretary, and Mrs. Howell and Mrs. Ridout as organists. Mrs. Stallard elected librarian. All other officers re-elected. Sunday next, 7 p.m., usual service. Tuesday next, 8 p.m., Mr. and Mrs. Hayward. 21st, Mr. L. I. Gilbertson, F.J.I., on "Reincarnation."

TOTTENHAM.—684, HIGH ROAD.—Mr. A. H. Sarfas' address dealt with man's relationship to his surroundings.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—In the absence of Miss Violet Burton, Mrs. Mitchell took the service.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish and Mrs. Letheren. Clairvoyance by Mrs. Letheren.—E. F.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—The President gave an address and clairvoyant descriptions. After-circle.—B. C.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mrs. Truman, trance address by Mrs. Lethbridge, clairvoyance by Mr. Terral.—J. W.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Horace Leaf gave an address on "Spiritualism and Religion," also clairvoyant descriptions.—V. M. S.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.—Anniversary service, address by Mr. E. Rugg-Williams, clairvoyance by Mrs. Thistleton; good attendance.—R. T.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service; afternoon, Lyceum; evening, address, "Healing," followed by good clairvoyant descriptions by Mrs. Beaumont.—S. T.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on "The Attainment of Truth" and "Spiritualism and Demonism." Monday, 8th, address by Mr. Ford; clairvoyance by Miss Mason.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE STREET.—Meeting conducted by Mr. Arnold; address by Mr. Clavis on "Curing Death"; clairvoyance by Mrs. Short; Miss Endicott and Mr. Brock sang solos.—E. E.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Inspirational address by Mr. Evans, clairvoyance by Mr. Watkins; evening, address by Mr. Evans, clairvoyance by Miss Morgan. Other usual meetings.—W. G.

SOUTHPORT.—HAWKSHED HALL.—Mrs. E. Nobbs gave addresses on "Wisdom" and "The Golden Opportunity of a Rich Harvest." Clairvoyance by Mesdames Nobbs and Beardsworth.—E. B.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—F.O.B. Sunday. Addresses by the President to large audiences. 11 a.m., "Sacrifice, the Road to Possession"; 6.30 p.m., "Wanted, a Plain Statement." 4 h, Mr. A. G. Newton spoke on "Spirit Photography—An Experience."

PAIGNTON.—MASONIC HALL.—"The Relation Between Spiritual Life and Material Expression" was the subject of an address by Mrs. Christie, who also gave well-recognised descriptions. 3rd and 4 h, Mr. Walter Howell gave two inspiring addresses.

EXETER.—MARKET HALL, FORE-STREET.—Morning, fine address by Mr. Mundy, of Bournemouth, on "The Divineness of Incompleteness"; evening, Mr. Mundy addressed a large audience on St. Paul's paradox, "Having Nothing, I Yet Possess all Things." Clairvoyance after each meeting.—C. T.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD. Addresses by Mr. Hiscock and Mr. A. E. Taylor. Descriptions by Mrs. Hayter.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Nature's Teachings," also descriptions and messages by Mrs. Edith Marriott. 1st, 3 p.m., ladies' meeting; reading and psychometry by Mrs. Alice Jamrach. 3rd, address and descriptions by Mrs. Wright.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Jamrach gave addresses on "The Power that Conquers Fear" and "Death and the Resurrection." She also answered questions and gave clairvoyant descriptions. Band Sergeant-Major Bruner played 'cello solos in the evening, and also accompanied Mrs. Bruner in her organ duties. On the 6th, Mrs. Jamrach gave a series of private readings, and on the 8th conducted a meeting for psychic phenomena. 3rd, Mr. Abbott (first time since illness), Miss Fletcher, and Mrs. Bruner assisted at a public circle.

CROYDON SPIRITUALIST CHURCH.—At the annual general meeting, held on the 7th inst., the president (Mr. Percy O. Scholey) congratulated the members upon the very satisfactory state of affairs, the accounts showing that after meeting all liabilities, a sum of £72 19s. 4d. was carried forward to the next account. Collections during 1914-15 showed an increase of £18 over the previous year's figure, whilst expenditure remained normal. The most interesting feature of the meeting was the presentation of a handsome silver inkstand to Mr. and Mrs. Scholey, suitably engraved, as a token of esteem and in recognition of their earnest work for Spiritualism in Croydon. Mr. Scholey was unanimously re-elected president, and the following ladies and gentlemen were elected councillors for the ensuing year: Mrs. Scholey, vice-president; Mr C. Brown, vice-president and hon. secretary; Mr. E. Smith, assistant hon. secretary; Miss Shorten, hon. librarian; Mrs. E. Smith, assistant hon. librarian; also Miss Bedford, Mrs. Cooper, Miss Sinclair, Mr. Crichton, Mr. Cooper and Mr. Kinlay. The meeting closed with the usual votes of thanks.

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 Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.
 HENRY WITTHALL, Hon. Treasurer.

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 and the whole of 1916.

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NOTES BY THE WAY.

The accounts given in LIGHT concerning Mr. David Wilson's Psychic Telegraph have, it will be seen, led to the discovery that other investigators have quite independently been engaged in experiments with apparatus designed to facilitate the transference of thought. There is not such a wide distinction between the experiments of Mr. Wilson and those of Mr. J. Weston and Mr. J. Howard Williams as might at first appear. True, the former relate to the communication of messages from "other intelligences," while the latter deal with the exchange of messages between persons in this world; but the idea of a higher telegraphy is at the root of all of them, and all are designed to deal with forces outside of those familiar to science. One principal difference is that Mr. Wilson relies entirely on his apparatus, while the other two experimenters use their simple mechanism to aid the projection of their thoughts—in short, as a method of reinforcing telepathic power. Mr. J. Weston's experiments came to light by reason of a notice in this journal on September 18th last, that Mr. Wilson was constantly "receiving" the number "567,704" and desired to know who was sending it. It was not until the end of October that this announcement came under Mr. Weston's attention and then he communicated with us, stating that the number was one he had used in some telepathic experiments with a friend. He had taken it casually from a cheque which lay beside him at the time.

* * * *

It is obvious that the accidental recurrence of a number containing six figures is a very remote possibility as a coincidence—the chances against it are many millions to one. Still, there are other possibilities to be taken into account, and we entered into correspondence with Mr. Weston. He informs us that he and Mr. Wilson are complete strangers, and he writes:—

I have been making experiments with a friend at a distance for some years. In some way I found that he received letters and figures with a greater accuracy when I formed the letters or figures with a magnet in the air. I then made a screen with metal points on which I write the letters or figures, and it is since then that Mr. Wilson received the number 567,704.

Mr. Weston kindly promises to send us a further and fuller account of his experiments later. Assuming the genuineness of the phenomenon, it shows, as previously mentioned, that there is a closer affinity between Mr. Wilson's instrument and the telepathic devices of Messrs. Weston and J. Howard Williams than at first appeared probable. We recall Mr. Wilson's theory at the outset of

his researches that he was receiving "thought messages" from "living brains." The fact that they came in Morse or other telegraphic codes made that a difficult explanation even for him to accept.

* * * *

With Mr. J. Howard Williams' experiments he himself dealt briefly in our last issue. As will be seen, he confirms the statement that by the application of an electromagnetic instrument to the brain thought-waves or vibrations are generated, and that these, by direction of the will, can be projected in a similar way to Hertzian waves in wireless telegraphy. He adds the significant statement that with this instrument he has been able to secure definite telepathic communication in twenty-five tests in each hundred, as compared with ten per cent. without it.

In one case a message of forty words was transmitted and received with only four mistakes.

That is a truly remarkable result, although we gather from a letter subsequently received from him that he does not attach great faith to mechanical agencies in telepathy. In the meantime it is to be hoped that those interested in telepathy on its scientific side will take up the matter, for there is now reason to be sanguine of important discoveries. We have it on the authority of a reader who has given some thirty years to a close study of psychic research that there is nothing antecedently improbable in the discovery of a method of clear, definite telegraphy between the two worlds, and the elimination of that confusing psychological factor so familiar to practical students of the subject.

* * * *

Aerial science, although it is unhappily just now figuring mainly as an engine of war, will undoubtedly make a tremendous advance in the near future. Some time ago in these columns we referred to the predictions of Andrew Jackson Davis, made some fifty or sixty years ago. He then definitely foretold the use of electricity as an illuminant, and also the coming of the aeroplane. On page 164 of "A Stellar Key to the Summerland" he has some instructive remarks on the flight of birds which aviators may find it profitable to study. He writes:—

Birds of loftiest flight work upon and frictionise the air on the same principle as the glass cylinder in a "magnetic machine" works against the silken cushions. According to my investigation, birds develop themselves into Leyden-jars. All birds by the motions of their wings in the act of flying fill their bodies and their very bones with essential electricity. Their feathers are non-conductors, and thus the electricity or essence which they collect is not easily exhausted. . . . Birds of flight bring the electrical principle of the atmosphere into the finest tissues and air chambers of their hollow bones.

* * * *

The "finer forces" are exquisitely adapted by birds for the purposes of their flight, as Davis shows:—

Through the spreading and vibrations of their wings they develop electricity and discharge it as the electric eel discharges the subtle current without communicating any shock to itself. These birds, unless they have untrammelled opportunities to expand and vibrate their wings, and thus to ascend and fly, have

no buoyancy. Like heavy domestic fowls, if you clip one of their wings or in any way accustom them to the foot exercises of a yard-life, they seem to lose the power of working up the magnetic forces, whereby they gather the more external electric or buoyant principle. . . . It is possible for earth's present inhabitants to realise what I am now stating—the ability not bodily to fly through the air exactly as birds do by means of wings, but in harmony with the buoyant electric principle and by a wise employment of this sovereign power which is implanted in spirit with which all may measurably conquer circumstances.

That last statement has an application to the general conditions of life, as many who have cultivated their interior powers have realised.

PSYCHIC PHOTOGRAPHY.

To the "New York Times" of the 11th ult. (or thereabouts—we cannot be sure of the exact date, as the cutting we have received does not contain it), Mr. Hereward Carrington, writing on October 10th, contributes a letter on the above subject. Replying to a letter from another correspondent, Mr. H. Spencer Lewis, he says:—

It [the letter under reply] does not in any way affect the value of the evidence lately published in the "Proceedings" of the Society for Psychical Research. If Mr. Lewis had read the report itself, instead of the newspaper summary of the report, he would have seen this. He states that "it has been definitely found that spirits have nothing to do with the causes or results." He states, on the contrary, a number of effects which it is possible to produce upon photographic plates, in the course of chemical development, such as "flowers, scrolls, designs, seeming faces, scenes," &c. For these effects, also, high-powered electric currents are necessary, either operating at a distance or from the hand of the developer of the plates.

In answer to this critic, I may say:—

1. That his explanations of the facts do not account for perfectly definite, recognisable faces which have appeared on the plates, and are clearly recognisable to all who compare them with the original photographs.
2. That in these experiments no electric currents whatever were used, either close at hand or at a distance.
3. That there is all the difference in the world between "seeming faces," &c., and the photographs actually obtained.
4. That no claim was made anywhere in the report that these were spirit photographs, or produced by spirits. The title of the report is "Some Unusual Phenomena in Photography," and is cautious and non-committal throughout.
5. That no special theory of the facts was advocated.
6. That the possibility of fraud, conscious and unconscious, was fully allowed for throughout, and much of the testimony discounted in consequence.
7. That these photographs were not in colours, but in natural photographic tints.
8. That in a number of instances objects were photographed which were not actually there at the time, but which had rested there a few moments before—apparently showing the photography of the "astral double" of the object, left behind when the real object was moved. (This theory is not advanced in the report; the facts were merely recorded without any explanatory theories being offered.)

Years ago our old secretary, Dr. Hodgson, made the remark that "if we could only get the scientific men to attack us, our case would be won." This is a case in point. Although we do not advance these facts as proof of spirits or of supernormal action—or, in fact, as anything beyond curious and inexplicable facts—nevertheless the "naturalistic" explanations put forward to "explain them away" are invariably found to be wide of the mark, and weaker the more they are examined. The evidences for psychic phenomena may not be as strong as many of us desire, but they never appear stronger than when attacked by one who attempts to account for the facts by simple, natural means.

THE MOTOR AMBULANCE FUND.—It is encouraging to learn that the donations to this fund have continued to flow in very satisfactorily, and it is hoped, through the generosity of sympathisers with the object of the fund, considerably to enlarge the amount originally aimed at. Donations should be sent to the hon. treasurer, Mr. J. J. Morse, at 18, Corporation-street, Manchester. Cheques should be made payable to him, and crossed "Union Bank of Manchester, Corn Exchange branch, Motor Ambulance Account."

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, DECEMBER 2ND.

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. WAKE COOK

ON

"THE AFTERMATH OF THE WAR: HARMONIAL RECONSTRUCTION."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The following speakers have kindly promised addresses in the New Year. The subjects will be announced later:—

1916.

Jan. 20th.—Mr. Percy R. Street.

Feb. 17th.—Miss Lind-af-Hageby.

Mar. 16th.—Mr. Angus McArthur.

Apl. 13th.—Count Chedo Miyatovich.

May 11th.—Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, November 23rd, Mrs. de Beaurepaire will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, November 25th, at 5 p.m., the third of a series of lectures on "The Religious and Philosophic Systems in the Light of Modern Spiritualism," by Mr. W. J. Vanstone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, November 26th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 26th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Nov. 25th.—"Thibet and its Spiritual Message."

Dec. 2nd.—"Epicureanism and Stoicism."

Dec. 9th.—"Neo-Platonism."

Dec. 16th.—"Persian Mysticism: The Sufis."

SPECIAL EVENING LECTURE.

Mr. H. Ernest Hunt will give in the rooms of the Alliance on Thursday, December 16th, at 7.30 p.m., his second lecture on "Psychic Phenomena and the Subconscious."

ARCHDEACON WILBERFORCE ON LIFE AFTER DEATH.

Under the heading "Striking Pronouncement by Archdeacon Wilberforce," the "Standard" reports at considerable length a remarkable discourse delivered by the Archdeacon in Westminster Abbey on Sunday afternoon, the 7th inst., his text being taken, not from the canonical Scriptures, but from the "Wisdom of Solomon": "God created man to be immortal, and made him to be an image of his own eternity." Dr. Wilberforce said the question whether there was any definite proof of immortality was one of the problems brought home to broken hearts in the present days of unutterable sadness.

"Behold all souls are mine," said the Lord, and that declaration was full of consolation. Not only all saints—that went without saying. The awakened believing spirits that had passed out of the body, that multitude which no man could number, were obviously and manifestly His—but all souls? The earthly minds that had passed over? They, too, were His. He made them, He was responsible for them, and He would not lose them. Wherever they were, to whatever distance they might have vanished, still He held them and would effect their ultimate restitution, because they were His, and, as Jesus had told them, no man could snatch them out of the Father's hand.

They could be certain that the human frames which had passed out of their sight were alive and conscious, progressing and evolving. The so-called physical organisms had passed away, with the result that they were in more spiritual conditions, in a fuller, freer, completer life, and if he were asked the question "Where are they?" he could only reply that space and locality as they understood those terms did not obtain in their dimension.

It was well to remember that sense perception was not a measure of the real. It was so in science. Ether and aëons and electrons were as supersensuous as Paradise, although they were dogmas of science. We were surrounded by sights and sounds, according to science, not cognised by the ordinary senses of perception. If the ordinary senses could be miraculously quickened they could analyse the ether, see the ultra-violet rays of the spectrum, listen to the weaving of the microscopic germs, note the chemical combination producing the illumination glowing in the electric light. These were all scientific realities, but no human sense had ever seen or heard one of them. It was no greater wonder that they should be surrounded by a world which was above, beyond, and around the world of sense, and that world, he contended, was Paradise—the fourth dimension, called by St. Paul, who distinctly gave four dimensions, by a word which was translated "sublimity" in the Douay version—the sublime dimension. As they could not see Paradise, was there any definite, scientific proof that consciousness survived the organism? He denied that we were only on the threshold of that knowledge. Patriarchs of science, such as Crookes, Lodge, Alfred Russel Wallace, Lombroso, and Flammarion, had passed that threshold, and scientific proofs of survival were accumulating, but was the proof of survival sufficient to satisfy them? The fact of consciousness surviving the organism suggested very much, but it did not prove immortality. Could they be certain that survival was not only temporary, and that they would be reunited with their beloved never to be parted again?

Obviously, their finite minds were out of their depths, but not speculatively or illogically so, for they were justified in inferring that the infinite creative mind called God found His own individualisation in each separate member of the human race.

He also contended that there was no reply to the following argument if the premises were admitted. Infinite mind must have been in being antecedent to the phenomena. Infinite mind must have been the formalist principle of life. Common sense suggested that perfect self-realisation and self-recognition on the part of infinite mind from the individual standpoint would never have been possible without concrete material form. It was an immutable axiom that everything must take form in thought before the thought took form in the thing. Every picture, every statue, every poem, every oratorio took form in thought before it took concrete form as a thing. Therefore, the concrete material thing called a human being must have taken form in the thought of the infinite creative mind before becoming, by ordinary sequence of evolution, a thing—the embodiment in which it realised itself. Therefore, man was essentially immortal because his inmost soul was a thought form of the infinite mind. They were thus brought back to the grand utterance of the Book of Wisdom—God made man to be an image of his own eternity. He claimed, therefore, much more than temporary survival—he claimed immortality for himself and for all, and an imperishable immortality for the millions of souls lost in the present war.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XVII.—FUNDAMENTAL DISTINCTION BETWEEN RAPPING AND LEVITATION; BOMBARDMENT OF MEDIUM BY RAP-REACTIONS; CANTILEVER THEORY.

I have in previous articles hinted that the main processes involved in levitation of the table and in rapping are fundamentally different; indeed, an actual temporary loss of the medium's weight seems essential for rapping, and the experiments I have conducted indicate that the intensity of the rap is directly proportional to the amount of the loss of weight. I have on several occasions noted the distinction between the two processes, and in my own house the other evening I made some particular observations on it.

Experiment 36.

Levitation phenomena had been in progress for some time. Just after a levitation was over, I asked a question of the operators. There was no answer for half a minute or so. Then a reply was given by gentle raps. In a few seconds the raps increased in intensity, and before long were sharp and distinct—that is to say, the change from the processes involved in levitation to those made use of in rapping required time. I watched this change on several occasions on this particular evening, and I have observed it often before. I am now quite certain that it requires appreciable and measurable time to effect. As further corroboration, I have noted that sometimes, instead of going to the trouble of "changing over," the operators would prefer to answer questions by tilting the end of the table, which is a much more cumbersome method of holding a conversation than the method of raps.

Experiment 37.—"Bombardment" of the medium during rapping.

This experiment was conducted in my own house. The medium was sitting at the head of the circle, and I placed myself almost directly opposite her. The light was good, and I could observe her thoroughly. The operators were producing heavy thuds on the floor in front of her at intervals of a few seconds. At each thud the medium was pushed backwards on her chair—even violently pushed backwards, for the movement was quite obvious. She seemed to be struck in the region of the chest, and the motion given to her was very similar to that given to any large body which, being free to move, is struck by a small one travelling with considerable velocity. In other words, a back force equal to the force causing the rap seems to react upon her. I watched the process for quite a long time, and the result was never in doubt. When the raps became lighter and quicker, she still received pushes which caused her to sway backwards—motions which were quite visible—evidently one for each rap; and at one time she was under a veritable bombardment from the reactions. When the raps were produced in her immediate neighbourhood, instead of out in the circle, I noticed that she seemed to be hit in more nearly a vertical direction than was the case for the latter position—that is, the reaction from the rap seems to be transmitted from the floor in a straight line to somewhere near the chest of the medium. If the rap is produced far out in the circle, this straight line is not so much inclined to the floor as when it is produced near the medium; all of which is very natural and in agreement with the laws of mechanics if we suppose something in the nature of a rigid body or rod projects itself from the medium to the point on the floor where the rapping is to occur.

In addition to observing the bombardment of the medium I went over to her while it was in progress and felt the various motions of her body. She experiences no inconvenience from the rap-reactions and nothing of the stress she undergoes when a table levitates.

I wish to record an important fact with regard to levitation. It is this. When a table is steadily levitated, if you push on it in the direction of the medium (not quite

in a straight line towards the medium but at some angle to it which I have not determined—but generally speaking towards the medium) you experience a *solid* resistance; so much so, in fact, that I have almost imagined steel bars were connecting the table to the medium; while if you press vertically down on the table you experience an *elastic* resistance. I have verified the above statement several times, and there is no doubt about its correctness. It would almost appear that a cantilever is projecting from the medium, and that the table is supported at, or fixed to, its free end.

A DREAM PROBLEM AND SOME SOLUTIONS.

Dr. Mathers, editor of the Indian journal, "Practical Medicine," sends us the following inquiry:—

A gentleman in sound health, both physically and mentally, is having a dream almost every night, in which he addresses an assembly of men, the majority of whom are his friends and acquaintances. During the course of his speech he explains to his friends that it is a dream, and all the people before him are the creatures of his dream. Some of the audience ask him what proof he has to give them that he is right in what he asserts. To this he replies that he will think over the question when he wakes up, and will explain his reasons when he meets them next time in his dream. At this explanation they all laugh at him, and suggest that he is insane. When he wakes up he finds himself very much puzzled, and even in his waking state is unable to find any solution of the problem. He wants now to know how he can convince these creatures of his dream during the dream state that it is really a dream.

It seems a curiously nebulous proposition, one of the sort of problems that the old Greek sophists would have delighted in. There seems to be implicit in the question the idea that the dreamer is meeting "real people" on the other side of the veil and wishes to convince them that *from his standpoint* they are, as Charles Lamb would say, a shadow colony, part of the "abstracted media" of his dreams.

We have, however, submitted the question to some of those contributors who find pleasure in these speculations, and append their replies.

"N. G. S." writes:—

No doubt dreams are of more than one kind, some representing real experiences, but most of them belonging entirely to the realm of fantasy. The normal or standard dream is, in my opinion, an hallucination caused by the automatic working of the brain while the judgment is in abeyance. Is the dream of our problem a standard dream or a real experience? If real, we must suppose that the dreamer's friends come nightly, in the spirit, to hear him lecture. He may, of course, have friends of this extreme degree of fidelity and long-suffering, but it hardly seems probable.

We may, therefore, assume that his dream is normal, and the patient but rather disrespectful audience has no existence apart from the dreamer's mind. The curious point in this case is that he realises the illusory nature of his experience and yet is quite serious in his attempt to persuade his hearers of the fact, though they are (as he knows) creatures of the imagination not in any way amenable to argument! It is an interesting example of the confused consciousness which is typical of the dream state. He is in the position of believing two contradictories. Half his faith is given to the belief that he is dreaming and half to the idea that his visions are solid and real. It seems to me that his faculty of judgment or criticism, the abdication of which makes it possible to accept so complacently the absurd phantasmagoria of dreamland, must on these occasions be only half asleep, with the result that his allegiance is divided as we see. If his dream-state were completely normal this faculty would be altogether inactive.

Seeking a physiological explanation, one may hazard the guess that the kind of mixed consciousness we have here corresponds with a particular stage in that process of separating soul and body to which sleep is said to be due. If the dreamer wishes to convince his imaginary audience that they are only dream-folk (a very charming fancy!), he must, I should think, work on the lines of auto-suggestion, and impress upon himself strongly, before he sleeps, the assurance that his friends will at last consent to be persuaded. And I shall be very pleased to hear the result.

Mr. D. Rogers finds the statement of the problem insufficiently clear:—

The problem, as stated, assumes that which makes its solution impossible, for the dreamer is represented as inquiring how he

is to convince beings who only exist in his imagination—"creatures of his dream"—that they have not an independent existence. This is to mix up the real and the unreal and apply to the latter the same ideas we apply to the former. It would be as sensible to ask how we may convince a character in a novel that he is not a real personality, but only exists in the author's and reader's thought. The real question the dreamer needs to solve is whether the impressions in his dream are, or are not, caused by the actual presence with him of the friends and acquaintances referred to. The impressions he receives in what he calls his waking state are (he concludes) caused by the presence of other thinking, sentient personalities. There may be special evidential circumstances that may lead him to a similar conclusion regarding some at least of his dream experiences. But if that be the case in this particular dream, these special features are not indicated.

Mr. F. C. Constable approaches the question on the ethical side, and suggests the following argument for use by the dreamer:—

We, dreaming, are where our thoughts are, we are not troubled by the limits of space. We can be where we will, in the twinkling of a thought; also we love one another and find our happiness in trying to ameliorate the condition of those creatures who are awake—awake to envy, hatred, and malice, to mean conduct for the getting of something called money, who spend their lives in useless luxury or pitiful penury, and who, instead of following our dreaming method of doing to others as we would that others would do unto us, continue to crucify the Christ by killing and torturing millions on millions of their fellows by a senseless brutal occupation termed warfare.

But we only *dream* our beautiful lives, our *real* lives are waking lives in which we cannot get away from what are called our bodies and in which we live as I have told you waking people live. We are *really* brutes tied to the earth by vulgar human passions; we can only *really dream* of love and goodness.

This is the strongest argument I can suggest for the dreamer. But still it *might* fail to convince. For even amongst us, waking, there are some who find in the dreams of love and goodness that come, at times, even to the deepest-dyed scoundrel, the *reality* of the scoundrel as against the *unreality* of his brutal waking life.

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 21ST, 1885.)

At a political meeting held in Newcastle-on-Tyne, on Monday last, November 16th, at which the senior member for Newcastle, Mr. Joseph Cowen, M.P., addressed a very large and crowded audience, amongst many questions sent up in writing, at the close of the address, was one propounded by Mr. Alderman T. P. Barkas, which elicited the following favourable reply from Mr. Cowen: "My old friend Mr. Barkas asks me this question: 'Will Mr. Cowen vote for the abolition of the antiquated law which prohibits persons with occult powers from professionally using those powers? For example, Mr. Gladstone saw phenomena in the presence of Mr. Eglinton, and the law as it at present stands renders the exhibition of these occult powers for payment penal.' Certainly I would vote for the abolition of that law. (Hear, hear.) I think that if a man can exhibit extraordinary Spiritualistic powers, at least he should have the liberty of doing it; and if he charges any remuneration for it, I don't see that that ought to be an offence. The law as it stands was, as far as I recollect it, a law against the imposition of fortune-telling, which assumed a very different form from our modern Spiritualism, which is, rightly or wrongly, believed in very sincerely by a large number of very worthy persons. (Hear, hear.) Therefore I am entirely in accord with Mr. Barkas. I think the law should be repealed, and if anyone proposed its abolition, I should certainly support it." (Cheers.)

Personally I have little difficulty in admitting the doctrine of telepathy as put forward with judicial caution by the Psychical [Research] Society ("Proceedings," July, 1884).

—From an article by the HON. RODEN NOEL.

Mr. F. W. H. Myers has been lecturing in Newcastle on "Human Personality," Mr. J. Burt, M.P., in the chair.

THE life of man is, in its depths, linked up with the life of God. All life is one. That is why we can do things.

MR. J. HEWAT MCKENZIE AT QUEEN'S HALL.

Mr. McKenzie's second lecture, delivered on Wednesday evening, the 10th inst., appeared to have drawn an even more considerable audience than the first. On this occasion Mrs. Despard occupied the chair and, after some organ music, followed by two solos beautifully sung by Mrs. Webb, delivered a short preliminary address, in the course of which she referred to the peculiar importance of the subject of Mr. McKenzie's lectures at the present time. To-day, Mrs. Despard continued, we were haunted by the grim shadow of loss and separation. To a young woman who had come to her, lamenting the fact that her husband had been sent on an important errand to America, from whence the time of his return was uncertain, she had said, thinking of those many wives who were losing their husbands by death, "Oh, you happy woman, you can get letters!" Now, that was just what separation meant; we felt that we could bear it if we could only have one letter—something to help us to understand and know. Their speaker that evening had something to tell them on this point. He had described himself to her as a hard-headed man whom nothing but absolute facts would have satisfied. Nothing struck her so much in these days as the changed attitude towards death. That heroic woman who lately went from her prison in Brussels to her doom said to a friend who had come to her just before, "I have looked too often in the face of death to fear it." That was just what was coming to us at the present moment. That would be the attitude, some day, of all. Death was but the dropping of a garment.

Mr. McKenzie, in commencing his address, expressed his gratitude to Mrs. Despard for presiding and his appreciation of the way in which she had introduced the subject. He claimed that we had actual physical proofs that man has a soul which was now existing within his physical body. That soul could be photographed, and its existence proved in many other ways. At the death of the physical body, it entered a realm appropriate to its own grade of life, a region which we called the spiritual world. He laid particular stress upon the evidence furnished by the camera, since the camera was incapable of suffering from hallucinations. Within the soul of man lay the spirit. It was the custom to talk of seeing "spirits." Personally he had never seen a spirit. What was really seen was the soul of the man, the finer body which formed the vehicle of the indwelling spirit. It was the soul which built up the physical body and animated it, for just so soon as the soul withdrew the physical body decayed and perished.

Mr. McKenzie then dealt graphically with the difference between death and sleep, showing that during sleep the soul frequently left the body and visited other scenes. It was attached to the body by a fine magnetic link—a "silken cord" as Mr. McKenzie called it (employing the expression of the writer of Ecclesiastes). Death meant the severance of this link, which was the final separation between the soul and the body. He then gave a vivid description of the process of death as witnessed clairvoyantly on many occasions, and dealt with the modes and methods of communication with the denizens of the spiritual world, laying particular stress upon their essential humanity and affinity with the people in this world, and their being as various in their creeds and opinions and representing all grades of mental and moral development. He depicted the next life as one of delightful freedom for the normal man and woman. Those, however, who had lived abnormal lives of animal indulgence and spiritual degradation had a dark and heavy probation to pass through before entering into the delights of spiritual existence.

Throughout, Mr. McKenzie's address was marked by vigour and practicality—only once, and that in the peroration, which was a distinctly fine effort, did he soar beyond the literal and matter-of-fact. At the close of the address a large number of questions, written and spoken, were addressed to him, and in his replies he showed himself apt and resourceful. His iconoclasm on points of religious doctrine awakened a certain amount of criticism, but this did not become acute, for there is a disarming frankness and sincerity about the speaker's methods. One gentleman in the front of the hall was the object of some attention, for his questions showed that he was greatly perturbed by the audacity which could bring Mr. McKenzie before a large

audience to make categorical statements on matters concerning which the religious world has no guidance but that of authority and speculative faith. It was a very natural attitude, after all, for Mr. McKenzie's campaign is one well calculated to provoke inquiry and challenge, but for these he is evidently well prepared, as his replies showed.

THE BIBLE AND MATERIALISATIONS.

The Rev. John Oates, of North Finchley Congregational Church, took as the subject of his evening sermon on the 31st ult. the visit of Saul to the witch of Endor. After reviewing the incidents which led up to the visit, Mr. Oates came to the appearance of Samuel, and dealt with the matter in the following direct fashion:—

You have a right to expect that I should say something about this. You want the preacher to be honest. How explain this? Is there an explanation? Yes, Samuel was a materialised spirit—that is to say the spirit of Samuel had taken to himself a bodily form, and appeared quite distinctly. The face, the robe, were the same as of old. Here are all the details. We have some light on it now. If you will carefully read the records of the Society for Psychical Research I think you will find evidence that must be convincing to anyone who is not determinedly a sceptic. That materialisations have taken place we have the testimony among others of Sir William Crookes, Alfred Russel Wallace and the great Italian scientist, Lombroso. I am not in the least sorry that this evidence has been forthcoming, because it confirms the Scriptures. The Scriptures are crowded with materialisations. All these angels that appeared were materialisations. We ought to be thankful, and not say it is the work of the devil. But having said this, I must add a note of warning. No one should touch a subject like this or attempt to investigate it unless perfectly satisfied that he or she is quite self-controlled and well balanced. Many have gone into occult mysteries and lost their balance. It is dangerous. Yet standing outside it all, you may take the results of these investigations and thank God that we have the evidence of a spiritual world and of persistence after death.

THE "DARK POWERS": A MYTHICAL IDEA.

Our Theosophist friends do not all share the same views as to the forces responsible for the war. N. D. Khandalavala, in the October number of "The Theosophist," expresses emphatic disagreement with Mr. Sinnett's idea that it is the work of a hierarchy of Black Magicians. He agrees with Mr. Leadbeater that "there is no hierarchy of evil," holding that you cannot have a hierarchy of people who distrust each other. The real cause is not an outside one; but "the savagery dormant in a greater or less degree in all nations."

It is not necessary to assume that dark influences from the astral world have obtained complete control of the German character and have been obsessing the Kaiser, the Crown Prince, the military staff, the German leaders and vast numbers of other Germans, making them the tools of Black Magicians. It is only those who have not made a very careful study of German history, past and present, and of German progress in numerous directions that can make such strange assertions. If such superstitious beliefs were instilled into the minds of seekers after truth, and of the young rising generation, mental, moral and spiritual as well as physical progress would be greatly hampered. Atheism would prevail, and the great truths regarding the laws of Karma and reincarnation would be disbelieved and disregarded. The bogey of Black Magicians and formidable organisations of Dark Powers has, like the mythical Devil, been now and again brought forward, to the detriment of true progress. The loathsome and most regrettable effects of the war can all be accounted for by looking into the German character, their aspirations and preparations, as well as by taking into account the natural causes preceding the war.

"Rather than blame imaginary Dark Powers, let us," counsels Mr. Khandalavala, "set ourselves to purify our lower nature."

"HEALTHWARD HO!"—We take the following from "Punch," sharing its regret and condoning the flippant comment with which the paragraph concludes: "We regret to learn from Mr. and Mrs. Eustace Miles that after the December issue the publication of their entertaining magazine 'Healthward Ho!' will be suspended until the War is over. Among the reasons for this step is the number of subscribers that have gone to the front; or in other words, the shortage of 'nuts'!"

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
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THE TIME OF DAY.

It may seem strange that, at such a time of tumult and terror as the present, interest and research in psychical science should not only be maintained but in many directions even extended. On its human side, of course, it was to be expected that our subject, with its deep consolations to the bereaved and afflicted victims of the war, would take a more conspicuous place and increase its activities. But we are thinking now not so much of the intercourse carried on between the two states as of the perfecting of the methods by those who study the subject on its scientific side.

We hear from time to time of new discoveries in the direction of thought transmission, of new facts in the verification of physical phenomena, new and successful experiments in psychic photography, and it is brought home to us that in many places zealous but quiet and patient experimenters are at work and are obtaining startling results, only a few of which have so far been made public. The world-war has been powerless to hinder the operations of these students, or to disturb their concentration of mind. Doubtless this is because their minds belong to the scientific order, and those cold, detached, "inhuman" methods—so repellent to more emotional natures—are now being fully vindicated. For, as we look at the matter, it seems clear that the progress of our movement depends not only upon the scientific study of the established methods of communication but also on the discovery and verification of new ones.

The scientific method is especially well exemplified in the valuable series of papers contributed by Dr. W. J. Crawford. They are valuable by reason of their painstaking accuracy. None knows better than the experimental scientist that the work he undertakes when thoroughly done is *done for all time*. It is built solidly into the fabric of life-experience to which we are all, each in his measure, making some contribution. As Dr. Crawford himself puts it:—

In an experimental investigation into the laws governing physical phenomena we have need for meticulous accuracy, and for the certifying of the results of one experiment by others along parallel lines. This entails apparent but very little actual repetition. Better one fact absolutely established than a hundred vaguely surmised.

In the mental department of psychic study, experimenters are achieving valuable results—especially, as already mentioned, in the department of telepathy along

mechanical lines, or more correctly speaking, by the aid of electrical or magnetic appliances. References to some of these cases are already appearing, or about to appear, in LIGHT.

The results noted, as in the case of Mr. Wilson's invention, are deeply interesting, but it is well to make it clear at this point that we can give endorsement to none of these things until it is established on the lines of the most rigid scientific scrutiny and experiment. In much that relates to the mental side of our subject, we have to contend with and eliminate as far as possible an obscure element—what we may call "mundane psychology." We have to outwork a good deal of cloudy and dubious matter before we can arrive at clear and definite forms. We need not grudge the trouble, for the prize is worth it all. When we consider the years of toil and sacrifice demanded by the perfecting of inventions designed only to add to our comfort and well-being during our temporary life as earth-dwellers, we may rather wonder that so little (relatively) rather than so much is demanded to place on firm foundations the greatest discovery that life has to offer—the scientific demonstration of its continuance in higher and happier worlds.

We have had occasion of late to refer to attacks characterised by a rancorous disregard of the elements of fair play—attacks of the *suppressio veri, suggestio falsi* order. A pious critic will make great capital out of some discreditable episode, discovered by him in the guise of a pretended friend, carefully suppressing the fact, equally within his knowledge, that the matter (whatever it might be) was the subject of strong repudiation by all who have the fair fame of our movement at heart. It is significant that such tactics are adopted. It suggests an opposition bankrupt in the resources of reasoned criticism and no longer able to afford to be fair and decent in controversy.

On the whole, we think it might be better to let such criticisms answer themselves, although it is regrettable that they are put forth in the name of religion, which is degraded rather than advanced by such methods.

In the meantime those who are concerned with the scientific side of psychical research may be trusted to make their work sure, definite and durable, able to stand every test. Equally we look to those who deal with the philosophical and social aspects to maintain a high standard of purity and dignity, refraining from all extravagance of speech and method. They will thus gain the adherence of those whose support is of any real value—the thoughtful, the judicious, the intelligent. A movement is strong not in virtue of the number of heads it can count but rather in the amount of intelligence those heads represent. Reason—too long despised because, perhaps, of its confusion with *intellect*, a much smaller quality, and often not at all reasonable—is always the truest friend and ally of Faith. That this is nowadays becoming so clear is a mark of the evolution of humanity. The great war in which we are involved is not only the result but the nemesis of Unreason. When it is all over it will have clarified the thinking of the world to an extent that will finally open the way to all research and reform that have for their object the advancement not of methods of living but of Life itself. And then all those who have faithfully wrought out their allotted tasks will find—however small and futile the work may seem to-day—that they have "builded better than they knew."

A word by way of "postscript" may be said regarding Mr. and Mrs. James Hewat McKenzie's recent lecturing campaign in Scotland and their meetings now proceeding at the Queen's Hall. This work is not only important in itself, but carries an important significance as regards the forces at work in the life of to-day. It is an undertaking

that has called for an extraordinary amount of initiative, of courage and self-sacrifice in the face of many difficulties and obstacles. In considering some of the criticisms directed against it, we have been forcibly reminded of some observations in "M. A. (Oxon)'s" "Spirit Teachings" embodied in a pamphlet just issued by the London Spiritualist Alliance. These have such a close application to some aspects of the question of methods of propaganda, that we commend them to the attention of readers generally.

ALCHEMY AND ALCHEMISTS.

By W. J. VANSTONE, PH.D.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, November 4th, at the Salon of the Royal Society of British Artists, Mr. H. Withall, acting President, in the chair.

(Continued from page 548.)

Considering the literary works of the alchemists, we may mention the following: "The Triumphal Chariot of Antimony," by Basil Valentine; "The Sophic Hydralith, or Water Stone of the Wise"; "The New Chemical Light," by Michael Sendivogius; "The New Pearl of Great Price," by Peter Bono; "The Sum of Perfection," by Geber; "The Twelve Keys," by B. V.; "Tincture of the Philosophies," by Paracelsus; "A Golden and Blessed Casket of Nature's Marvels," by Benedictus Figulus; "The Golden Calf," by J. F. Helvetius; "The Mirror of Alchemy," by Roger Bacon; "Clavicula, a Little Key," by Raymond Lully; "A Treatise of the Philosopher's Stone," by Bernard of Trevisan; "The Compound of Alchemy," by Sir George Ripley; "Aurora," and other works, by Jacob Behmen; "The Open Entrance to the Palace of the King," by Eirenius Philalethes; "The Tree of Life," by J. B. Van Helmont.

These are some of the works which contain the mysteries of alchemy, the study of which may be illustrated in this way. Try and imagine this room as a library and a laboratory. The library books have been published in parts, unbound, and lie scattered all over the place. The laboratory apparatus is also in pieces, which lie about in confusion. If some of you were introduced into this chaos, what would be the result? Some, perhaps, would turn away after a glance at such hopeless disorder, whilst others would curiously examine the fragmentary books and apparatus, and after a brief examination find their interest excited. Eventually they might even become fascinated and thus would be developed the abiding enthusiasm of a true student of alchemy.

The pursuit of this study reveals wisdom in the disguise of carefully executed masks. Profound mysteries are enshrined in perplexing labyrinths; and the high priests of these truths sometimes purposely assumed the guise of folly to protect their knowledge from the unworthy and to save their bodies from torture and their lives from destruction.

The story of alchemy is the story of a great quest, and the long line of pilgrims stretches down through the ages of many centuries. Among the seekers is found the lover of Nature who looks for the keys of its wonderful problems; with him may be seen the spiritual devotee and the visionary. Following comes the mathematician with his love for the precise calculation of factors. Trooping after them come the sensationalists, the fame-seekers, notoriety-mongers, and the mammon-worshippers. All are on the long, lone trail, but none are doomed to utter failure; the goal is sure and the results are ours to-day.

Let us now review the object of the search and find the fundamental principles upon which it was based.

To say that alchemy consisted of searching for the Philosopher's Stone, whereby to gain gold, is to make a very bold and misleading statement.

The earliest enunciation of principles by the alchemists show they had the following ideas. They held that the Cosmos was a Unity; that the basic principle of all metals was the same and that all came from one seed; that Nature designed gold, and

that the soul of gold was hidden deep down in every metal; that accidents and variations were due to departures from the real aim of Nature, so lead, iron, &c., had but to be exposed to fire to remove the pollutions which characterised those metals and gold would be found therein.

As early as 440 B.C. there is a record that there were four elements—earth, air, fire, water. To these Aristotle added ether. These were considered to be different forms of one original matter.

Then there were four elemental properties—dryness, moisture, warmth, and coldness.

The metals were held to be composed of sulphur and mercury. Later salt was added, making three. (This was not common salt, but a fire-resisting principle.) They said that fire acting on air produced sulphur, air acting on water produced mercury, and water acting on earth produced salt.

Earth became the womb of the three principles. They thought that metals grew in the earth, and so mines were closed to allow the metals to grow again.

The spirit, they said, is the life of things that are in the earth, and this spirit is fed by the stars; thus each metal was under one of the stars. Hence the Astrological symbols. Gold was the sun; silver, the moon; mercury, the planet of that name; copper, Venus; iron, Mars; tin, Jupiter; lead, Saturn. Certain experiments were to be carried out at suitable times in relation to planetary conditions.

J. B. Van Helmont, a physician of repute in the seventeenth century, gives an account of how he turned eight ounces of quicksilver into gold by one grain of the Philosopher's Stone, which had been given him by a stranger who departed without disclosing his identity.

J. F. Helvetius, who was physician to the Prince of Orange at the Hague, tells of a stranger who came to his house on December 27th, 1666, and ultimately left a small portion of the Philosopher's Stone, by which he turned six drachms of lead into gold, which on being tested by the goldsmith proved of the highest possible quality.

Numerous alchemists professed likewise to have found the Stone, and claimed to be able to transmute metals to gold.

Why, then, it may be asked, did not the knowledge become more general, with the natural result that gold would be no longer precious? One reason appears to be that when the discoverer had reached this goal he had also become so wise that he saw how valueless was earthly wealth, and therefore only imparted his secret to men who, like himself, would regard the general knowledge of this power as valueless to the race and disastrous to the present order of things. Also that such men would realise that the training and development derived from the pursuit of the occult was of far more value to them than the possession of the gold. From this they would arrive, by spiritual analogy, at the mystic conception of the quest—the transmutation of character and the evolution of soul. They also knew that the possession of the secret would stop the quest, and so the process of acquiring wisdom by experimental test of the laws of Nature would terminate in ignorance and arrested growth.

The old topic of debate in our student days—"Which is the better, the pursuit or the possession of knowledge?"—still remains with us. There is no doubt in my mind that the real alchemists, who became adepts, discovered the value to the race of the pursuit of knowledge, and so encouraged the quest. There is, further, strong evidence to show that the transcendental aspect of alchemy had a very certain place in their minds. In their days science was not divorced from religion (I mean true spiritual religion), and to be spiritually minded did not mean that you were to close your eyes to the laws of Nature. On the contrary, some thought that in the study of natural laws you would find reflected the mystery of soul and spirit. In pursuing their studies these men found out the mystery of mental suggestion, telepathy, clairvoyance, and spirit intercourse. Their visions meant not merely the opening-up of the realm of mind. The spiritual world became familiar to them. It was no uncommon thing for them to write and speak as they were moved by something more than the subjective mind. And what they saw and what they received was more precious to them than gold, and the life they found was transcendently more

wonderful than an elixir-prolonged life on earth. For this they suffered persecutions, imprisonments, torture, slander, and even death, rejoicing that none of these things could deprive them of what they possessed and would hold in the eternal future.

The progress of alchemy towards the science of chemistry as we know it to-day was gradual and laborious.

At the beginning of the eighteenth century George Ernst Stahl brought forward the Phlogiston theory. He held that all combustible things contained a principle which he called "Phlogiston," and that when any substance was being burned the flame indicated the departure of Phlogiston. He said that what remained after a thing was burnt was the original substance minus Phlogiston. This idea became very popular and served as an advancing step away from the old ideas towards the new.

In 1774 Joseph Priestley made valuable discoveries which brought knowledge a stage further.

In the later period of the eighteenth century Lavoisier, a Frenchman, performed experiments which upset the Phlogiston theory entirely and established facts concerning the atmosphere and the weights of gases which were of incalculable value.

Early in the nineteenth century John Dalton introduced the atomic theory, of which I need say but little. It soon became the backbone of all chemical ideas and seemed to be the last word of science on the subject. But no, the quest still continues, and even the atomic theory is taking a back place before the revelations of radium and the mysteries of radio-activity. The atom was once regarded as one and indivisible; now it is known to contain vast numbers of swiftly revolving electrons.

Is it true that radium can be transmuted into helium? Sir William Ramsay can tell us.

Scientists now accept the electron theory, but the last word is still to be said. The best minds are still asking: What is an electron? What are these microcosmic worlds in such wondrous activity? What are these exhaustless emanations of radium? When we read of Madame Curie taking some pitchblende from the refuse heaps of a mine and showing that therein is that astounding something we call radio-activity, can we not imagine some old alchemist rising up and exclaiming, "Did I not tell you that metals have life and soul, and that the active spirit is within all?" Might he not say to us, "Call this what you will, it is what I was seeking. It was this that I saw in my mystic vision; it was the throb of this activity which I felt. I called it 'Nature's pulse, in which was life.' How will you now deny it?"

We stand abashed to-day, and wonder why we laughed at the floundering of these alchemists who were doing greater things without us than we could have done without them.

The march of medical knowledge is so great that life is being prolonged in a most astounding way, so that devastating plagues are almost unknown, and most astounding cures take place.

In a certain sense it seems that we are already in possession of the Philosopher's Stone, for base metals are being utilised to make wealth through the vast productiveness of machinery to-day.

It certainly seems that the alchemists are getting back their own, for scientists now are being found amongst the mystics. The professors of religion are there, and even literature and the drama are saturated with mysticism. The poets and the artists are no longer the only dreamers, but we are coming to the days of the open vision and of a sense of eternity.

In conclusion, I may say that though now it can only be shown that the alchemists were the founders of the Science of Chemistry, I believe it will one day be found that they also held the secret of true spiritual understanding, and it is possible that when the various religions and numerous sects learn more of their mysticism and the hidden meaning of their writings, we shall see the end of petty creed-bickerings and the growth of a truly spiritual faith in which brotherhood will manifest the one indwelling Spirit. (Applause.)

After a few words of warm appreciation from the Chairman the meeting closed with the usual vote of thanks to the lecturer, which was carried unanimously.

COURAGE is not easily to be defined. Many people who cry out at a cut finger will endure a sword-thrust with calmness.

THE PSYCHIC TELEGRAPH.

Mr. David Wilson sends us the following reply to Sir William Barrett's remarks (p. 531):—

SIR,—The open-mindedness of Sir William Barrett's little article in *LIGHT* of the 6th inst. leaves nothing to be desired. The fact of his being incredulous I readily understand, but still more readily do I appreciate the courtesy with which he has expressed it.

In his article Sir William raises the following questions, to each of which I append my reply.

1. The nature of the steps "taken to avoid the erratic and often puzzling effects produced by loose joints in the connections."

This question of "accidental vibrations" has been the cause of most of the trouble and is probably responsible for eighty per cent. of failures in the receipt of messages. So long as this particular method is used the only thing to do is to watch for loose joints and keep the machine in a house as far removed from trains, electric tramways and motor-bus services as possible. I hope—given time—entirely to do away with this difficulty, even if necessary by a modification of the method of receiving the messages.

2. Sir William asks (I quote from the article): "When he has his arrangements in good working order, would it not be possible for him to obtain the assistance of some well-known expert in wireless telegraphy?"

I reply that when the time arrives when it will not be premature to have a complete demonstration, I am assured that I shall have the benefit of the advice of a gentleman whose standing amongst scientists is second to none.

3. I am asked to give a fuller description of my present arrangements.

My answer is that up to the present time I have not done this because I have had to make many alterations in the original design, and it is quite possible that I may be able to adopt some device still more simple in its nature to meet the difficulties referred to in the first paragraph. Certainly very soon I shall be able to say a good deal more on this head.

"N. G. S.," whose witty and incisive style of criticism has become so familiar to our readers, sends us a letter, in the course of which he writes:—

Is Mr. Wilson aware, I wonder, that he has for months allowed Amen-rā-mes and Him of Tehuti to drop completely out of his reports? Were not these gentlemen concerned in some way with the development of his machine? I do not think he has gone into this matter.

Those of your readers who are keenly interested in the way things are done have reason to be grateful for the two scientific serials in *LIGHT*, one of which is still running. The experiments described are, I feel sure, destined to take a permanent place in the history of Spiritualism. Dr. Crawford's reports are so full and his methods so conscientious that it seems impossible to question his results. It is greatly to be desired that the scientific world should take note and cease to pretend that certain phenomena are beneath its notice; or to condemn them as fraudulent without the formality of an examination, or as supernatural and therefore outside its sphere. The meaning of the word "Nature" is likely to be enlarged somewhat in the future. Whatever occurs on this plane and can be brought within the purview of our senses must obviously be proper material for scientific inquiry. Those who have been describing their experiments for us deserve our thanks for their zeal and not a little for their courage.

Mr. Bush has drawn attention to the ether in this connection. Theosophy distinguishes seven degrees of matter—solid, liquid, gaseous, and etheric I-IV. If, without accepting this as a proven fact, we adopt it as a working hypothesis, I think it probable we might find in the ether, whether single or quadruple, a clue to many puzzling manifestations. It is the substance from which the "etheric double" is made, and Dr. Crawford is probably keeping it in mind in his search for a theory. We may be viewing its activity in the human aura, and it is at least suggestive that Mr. Wilson has given us facts which seem to co-ordinate the human with the various metallic auras. It is very gratifying and promising to find the Metallic Medium has a therapeutic value, and everyone who has read this statement must now be thinking of cancer and other possibilities. The healing powers of precious stones become more credible, and certain other like "superstitions" may have their reputations consolidated. But as Spiritualists we mark with even greater interest the resemblance here to the corresponding human powers. We may be within reach of an explanation of the mysterious human radiations (or emanations) that heal, that hypnotise, that disinfect. In short, I foresee a brilliant future

for metallic mediums and the etheric theory, assuming, as I do, that the metallic aura is etheric.

The work of both these investigators is pure science—as purely scientific as Sir Ray Lankester's zoology, and a thousand times more so than the theology of any theologian on earth. It is high time for dogmatic ignorance to surrender once for all its arrogant *non possumus*.

"H. Y." writes:—

The Psychic Telegraph is a marvellous invention, and it would almost seem that Mr. David Wilson is on the eve of the greatest discovery of the age. I do not think it has been specifically mentioned, though it could scarcely have escaped notice, that at the beginning of the messages there is evidence of knowledge (1) of the existence of the instrument, and (2) of the purpose to which it can be put. Further, we have (3) the fact that there is a communicator at the "opposite end." In other words, the productions of the instrument are really messages and not accidents.

A further—perhaps a much further—development would be a message in plain letters and not in Morse or other code.

Since I first contemplated a letter on this subject, Mr. J. Weston, of Worthing, has written concerning an attempt by him to communicate telepathically to a friend the mysterious number which has baffled Mr. Wilson (567,704), and it has also been more or less suggested by Sir W. F. Barrett that loose joints in the connections may be concerned in the productions of the instrument. On these points it occurs to me that although loose joints might possibly be responsible for Morse code letters they could scarcely account for properly spelt words. Further, I imagine that telepathic communications—of which I am afraid I know very little indeed—are effected in complete words, resulting from thought that takes no account of orthography, and not in words spelt out letter by letter.

An evidential message from the "unseen"—and this, I take it, is what many of your readers regard as the source—would be one which was sought by a person experienced in such matters by already-existing methods. At all events, the nature of the messages generally seems to suggest that they are not from dwellers in the flesh. Moreover, did not Mr. Wilson himself say that the construction of the instrument was first suggested in an automatic script?

A satisfactory explanation will doubtless be forthcoming eventually, and meanwhile Mr. Wilson is doubtless well advised to "hasten slowly."

THE CONVENTION IN NEW YORK.

AMERICAN SPIRITUALISTS' AMBITIONS AND ACHIEVEMENTS.

The Twenty-third Annual Convention of the National Spiritualists' Association of the United States was held last month in Plymouth Church, Rochester, New York—lasting from the evening of Monday, the 18th ult., to the evening of the following Saturday—and if we may accept the verdict of our enterprising Chicago contemporary, "The Progressive Thinker," which publishes an extensive report of the proceedings, it has passed into history with more constructive work planned than any previous convention. One feature to which the "Thinker" calls special attention is the establishment of a Propaganda Fund, having for its object the dissemination of the teachings of Spiritualism. It is proposed to raise an endowment in perpetuity of two hundred and fifty thousand dollars, of which the income alone is to be used. This movement appears to have been due to the enthusiasm evoked among the delegates who in connection with their visit to the Congress at San Francisco in September conducted a missionary tour along the Pacific Coast, and several of whom early in the proceedings of the Conference gave graphic descriptions of their experiences on the trip, the great interest manifested by the audiences they had addressed and the pleasant réunions in which they had taken part.

All the meetings of the Conference, which were very largely attended, were presided over by the President, Mr. George Warne, and in the course of the proceedings many eloquent addresses, both inspirational and normal, were given. Very impressive must have been the service on the Wednesday afternoon in memory of arisen workers. Mrs. Cora L. V. Richmond, the first speaker on this occasion, referred especially to the brothers Moses and Daniel W. Hull, the latter of whom has but recently passed over. Of Mr. Daniel Hull Mrs. Richmond

said there was probably not a riper scholar nor a better trained mind to cope with the theological misinterpretation of to-day. She also made a kindly allusion to "Mary E. Tebb, of London and of Surrey, England; wife of a reformer in medical matters and an American woman." In the addresses which followed Mrs. Richmond's a host of names familiar in the past were gratefully recalled, among the most prominent being those of Andrew Jackson Davis, the Tuttles, Emma Hardinge Britten and Dr. Britten, Luther Colby, B. B. Hill, Harrison D. Barrett, Lizzie Doten, and Theodore J. Mayer (the founder of the association). The following tribute, paid by Mrs. Mary T. Longley, has a home touch which our readers will appreciate:—

Our dear co-workers, E. W. Wallis, of England, and William Terry and Annie Bright, of Australia, deserve honourable mention for their devotion to truth and as standard-bearers of ability and worth in the Spiritual Press.

Glancing over the speeches at other meetings (which included a thoughtful discourse by the Rev. F. A. Wiggins, and a most poetical one by Mrs. Helen T. Brigham), our eye was caught by a familiar name in an unfamiliar guise. It occurs in the course of a glowing panegyric on Spiritualism pronounced by Mr. Alonzo F. Griffin, a prominent attorney of Chicago. Mr. Griffin is reported as having alluded to "one Professor Rupert" (evidently our quondam friend and subsequent denouncer, Mr. Raupert), who had investigated Spiritualism and found its phenomena true, and its philosophy ample, but who, acting on the commands of the Pope, came to the States from Europe not long ago to lecture to Catholic audiences against it, with the result that in Chicago (to quote Mr. Griffin) "the Catholic police, aided by the Catholic Courts, tried to fine and imprison our mediums, and that upon the flimsiest excuses." But they had to reckon with the legal acumen of an attorney who was also an enthusiastic Spiritualist. "I saw the animus and understood the remedy. Taking these cases to the Appellate Court, all were gloriously reversed and the mediums vindicated. We won, and won gloriously."

The power exerted by Mrs. Richmond over the emotions of her audience was later very strikingly illustrated when she proceeded to describe a remarkable spiritual experience. After delivering messages of counsel and encouragement from some of the pioneers of the movement whom she claimed to have spoken with in higher spheres, she concluded her speech with a beautiful exordium in which she called upon her hearers to "keep the heavenward windows open, your altars swept and garnished, the tablets of the soul pure, to receive the message of the spirit." A pause of deep silence followed, the great assemblage being too much moved to indulge in the usual demonstrations of applause. Then the president, quietly rising, expressed his conviction that no such experience had ever been granted to any religion, and called upon all to stand in silent commemoration of such a revelation. This was done.

The officers of the association were unanimously re-elected for the coming year. The following are the principal officials: President, Dr. George B. Warne (Chicago, Ill.); vice-president, Joseph P. Whitwell (St. Paul, Minn.); secretary, George W. Kates (Washington, D. C.); treasurer, Cassius L. Stevens (Pittsburgh, Pa.); National Superintendent of Lyceums, C. Rudolph Malmberg.

St. Paul, Minnesota, was selected for the 1916 Convention.

TRANSITION OF MRS. BURCHETT.—A faithful friend and very generous supporter of LIGHT and of the London Spiritualist Alliance has been called hence in the person of Mrs. Burchett, who expired on the 15th ult. The deceased lady, who had nearly reached the advanced age of eighty-three, was many years ago an ardent investigator of psychic phenomena. She obtained some striking results through Mr. William Eglinton, especially in photography, and subsequently succeeded in getting psychic pictures in his absence. In addition to contributions of her own experiences she furnished LIGHT with translations of the more important articles appearing in the leading foreign journals associated with Spiritualism and occult science, thus keeping our readers in close touch with the movement abroad. She also translated for publication Baron Hellenbach's valuable work, "Birth and Death: the Dual Nature of Man," which was issued in 1886. Many of our friends will remember Mrs. Burchett as one of the "Old Guard" whose numbers are yearly growing less.

"PLURALITY OF LIVES."

Tennyson tells us that man "thinks he was not born to die"; but does not add as a corollary that man thinks that, as a self-conscious individuality, he never had a beginning. Mr. J. Ellis McTaggart, however, in his new book, "Human Immortality and Pre-Existence," holds that the one idea implies the other. Arguing for a plurality of lives extending not only forward but backward, he puts the matter in this curious way: "If the universe got on without me a hundred years ago, what reason could be given for denying that it might get on without me a hundred years hence?" We were not aware that the instinct of immortality arose out of an impression that the universe could not get on without us.

As one argument for pre-existence he suggests that the strong mutual attraction which we call "love at first sight" owes its strength to having been born of years of mutual trust and helpfulness in a previous stage of existence. Instinctive attraction surely needs no such explanation. It is due to the meeting of two natures that happen to be in tune with one another, and therefore mutually responsive in thought and feeling. Besides, to speak of love as born of trust and helpfulness is to put the cart before the horse. Emotions both of hatred and altruistic affection grow, it is true, by exercise, but they must exist before they can manifest. If we want to know why they exist it is no reply to say that it is because they existed before. But we, as Spiritualists, possess something more than an instinct of the continuity of conscious existence; we have substantial evidence that our departed friends still live, that they possess bodies by which we shall be able to recognise them, and that they retain the memories and affections connected with their life here. Why, then, should they return to the old physical conditions and lose those memories?

NATIONAL FUND OF BENEVOLENCE.

The hon. financial secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks), sends us her report for October of the result of the annual appeal. In acknowledging with gratitude the sums received she regretfully states that, though the needs are ever growing, the private donations (set out below) fall many pounds short of what they were last year. She points out that this special collection is open to the end of December, and we trust that her earnest appeal to private donors for further help will yet meet with a full and generous response: "Sympathiser," £2 2s. 6d.; Mr. Fraser Hewes, £1 1s.; Mr. Henry Withall, £1 1s.; Mrs. M. Mills, £1; Kathleen Newman, 2s. 6d.; Geo. Widdows, 2s. 4d.; M. G. Longmore, 2s. 6d.; Henry Marsden, 2s.; Mrs. Hall, 2s.; Miss Hodge, 10s.; Miss Boswell Stone, 5s.; Mrs. C. Sutcliffe, 2s. 6d.; Mrs. Cropper, 5s.; Mrs. J. Burchell, 2s. 6d.; John Slanens, 10s.; J. Osman, 10s.; Mrs. M. T. Chapman, 2s. 6d.; Mrs. Robertson, £1; Mrs. Clark, 2s. 6d.; Mr. and Mrs. Law, 2s. 6d.; Mrs. Emily Dake, 5s.

The societies' donations during the month were: London Union, £3 3s.; Keighley, £1 4s. 3½d.; N.L.S.A., £1 13s., and Lyceum 6s.; Manchester Centre, £3 7s. 8d.; Spiritual Evidence, Newcastle Arcade, 13s.; Salford (Trafford-road), 10s.; Runcorn, 5s.; Bradford (Ivy Rooms), £1 6s.; Reading, £2 6s.; Preston (Lancaster-road), £1 6s.; Coventry, £1 1s.; Chesterfield, £1; Southport (Wright-street), 14s. 6d.; Halifax (Raven-street), 10s.; Monkwearmouth Good Templar, 7s. 6d.; Rishton, 6s.; Tredegar, 5s.; Bedlington, 5s.; Newcastle (Rutherford-street), 5s.; Manchester (Maskell-street), £1; Batley Carr, 10s.; Castleford, 10s.; Bradford (Otley-road), 6s.; Brownhill, 3s. 6d.; Slaithwaite, 10s.; Walsall (special effort), £1 2s.; Goodmayes, 5s. 6d.; Clapham, 5s.; Accrington (Argyle-street), 4s. 6d.; Lincoln (Coultham-street), 6s.; Hydesville, New Shildon, 5s.; S.L.S.M., Peckham, £1; Quarmby, 8s.; Fulham, 5s.; Stockport, Hillgate, 5s.; Little Ilford, 10s.; Barrow, £12 12s.; Camberwell, £2 1s.; Shildon (Newlands-avenue), 10s. 6d.; Manor Park Church and Lyceum, £1 5s.; Birkenhead (Hamilton-street), £1 8s.; Dalton-in-Furness, 14s.; Parkgate, £1; Benwell Co-operative Hall, 12s.; Heaton and Byker Society and Lyceum, 16s.; Barry Dock,

2s. 6d.; Tottenham, 18s. 6d.; Morley, 9s.; Millom, 6s.; Wigan Miners' Hall, 16s. 1d.; Barnsley, 11s.; Huddersfield (Ramsden-street), £2 2s.; Leeds Psycho, 10s.; E.L.S.A. (Earlham Hall), 10s.; Pontypridd (River-street), 12s.; Hirst Society, 10s.; Heeley Lyceum, 5s.

SIDELIGHTS.

Mr. Harold Begbie's book, "On the Side of the Angels," which presents the case for the reality of the visions at Mons, has gone into a third edition.

"In the Garden of Silence," by Lily L. Allen (Mrs. James Allen), is a little volume of parables, full of charm and inspiration for those—and there are many in these days—to whom the spiritual, and not merely the psychical, side of life is a living reality. It is published by L. N. Fowler & Co. (price 1s. net).

"The Psychic Gazette" for the current month gives portraits of Mr. and Mrs. McKenzie with a brief biographical sketch, also a portrait of Miss Marie Corelli and a report of her address on "The Life Everlasting" at Leeds. Mr. Walter Howell contributes an interesting sketch on Psychic Photography, and there are several other attractive items.

Mrs. S. A. A. Harper, mother of Miss Edith K. Harper, writes us that she and her daughter received on the night of the 1st inst. (All Saints' Day), from a friend well known to them on the other side, a cheering message, or succession of messages, the purport of which is that we are nearing the beginning of the end, that great events are near; that the tide of prayer is at the flood and the answer will soon ring through the world.

As will be seen from the announcement elsewhere, Mrs. Fairclough Smith's Sunday services at the London Academy of Music, 22, Princes-street, Cavendish-square, W., will next Sunday be of an especially attractive character, including several musical items. Mrs. Smith appeals for gifts on behalf of wounded soldiers, such as flowers, fruit, cigarettes, books, &c., which will be sent to a hospital at the close of the evening service.

"The False Mysticism of War," by Muriel Matters (The London Peace Committee of the Society of Friends: Headley Brothers, 140, Bishopsgate, price 2d.) is an appeal against war as a means of resolving national antagonisms, and a protest against that glittering sophistry that seeks to surround war with a false glamour. No humane mind, we imagine, wishes to cloak the senseless brutality of war. The real question is whether of the choice of two evils presented to the nation in the present struggle war was not the lesser one.

We take the following from the "Journal of the American Society for Psychical Research." It was the first official intimation we had received of the facts mentioned:—

Readers will remember that Mr. Edwin W. Friend had been the editor of the Journal. Some friction arose last February about it, and he and Miss Pope resigned. They were on their way to England to induce the English Society to help them to organise a new society in this country [the United States] when Mr. Friend was lost on the "Lusitania." Miss Pope barely escaped with her life. We are therefore in the same position regarding the work that we were before Mr. Friend and Miss Pope took a part in it.

"The Rationale of the Angel Warriors at Mons," by John J. Pearson ("Christian Globe" office, London, 2d.), is interesting as a record of the evidences for the famous visions; but the author is over-zealous, and tries to prove too much by fancied interpretations of Scripture. Thus he quotes from the vision of St. John in the book of Revelation concerning the angelic warriors who rode white horses and whose leader carried a bow, and relates this to the story of the white horses of the celestial

warriors at Mons and to the tale of the "bowmen." As Jeffrey would say, "This will never do."

"The Orford Parish Magazine" for the current month mentions the name of another soldier who claims to have shared in the Mons visions. This is Private W. F. Higham, No. 8,339, B Company, 2nd Battalion Royal Welsh Fusiliers, who tells of seeing a cloud of mist and in the mist a company of persons going before the battalion. He felt convinced that the retreating soldiers were being guided to safety by these mysterious companions.

COMMUNION IN REST HOURS.

The late Mr. Edmund Dawson Rogers in his "Life and Experiences" writes:—

In my long intimacy with my friends, Mr. and Mrs. Everitt, I found that John Watt, the spirit who for many years communicated through Mrs. Everitt's mediumship, always gave the same teaching, as to the communion of friends, during their rest hours, on the spiritual plane; and I may quote in illustration a circumstance which occurred in the experience of Mr. and Mrs. Everitt while I knew but little of them, in August, 1871. The following is the narrative as noted by Mr. Everitt at the time:—

"During a conversation with John Watt, he said: 'Mr. E., you must let your wife go into the country; she requires a thorough change, and the society and magnetism of Mr. Rogers's family will do her good.' This struck me as very curious, for Mr. Rogers's family were comparatively strangers to us, and I therefore mentioned some three or four other families where I knew she would receive a hearty welcome and feel more at home, and consequently be more comfortable, all of which John said would not do so well. 'But,' I said, 'I cannot write to Mr. Rogers and ask him to let my wife come and stay with his family'; but John replied, 'That has all been arranged with Mr. and Mrs. Rogers on our side. They are quite willing, and will be delighted to receive your wife as their guest.' Now, imagine my astonishment when, on the delivery of the first post in the morning, a letter came from Mr. Rogers with a pressing invitation for my wife to go and spend a few weeks with them. I had had no correspondence with Mr. Rogers, and therefore could not expect an invitation from that quarter, or imagine how it was to be brought about. I need scarcely say that Mrs. Everitt went, and soon realised the benefit of the change."

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Animal Survival.

SIR,—May I comment on the following communication asserted by your correspondent, Mrs. M. Salis, in *LIGHT* of August 14th, to have been given her by a spirit: "All animals continue to live that have been loved by men, and their life endures as long as there is anyone who still cares for them on either side the veil."

According to this statement, to the happiness enjoyed by a loved animal on earth will be added further happiness in post-mortem life, while to the misery of a poor little animal unloved and uncared for by the tenderness of any human friend in this life will be added, if one may use the term, the loss of any compensating happiness in conscious post-mortem life!

Such a notion does not appeal to any elementary sense of justice even, and is rejected at once by the instinct of the heart. There is no doubt in my mind that in all living creatures exists something that is their informing life, which is not subject to destruction simultaneously with the body.

There would be no such thing as a living creature in existence if the Great Indestructible Source of all that is were not.—Yours, &c.,

J. CHILLINGHAM DUNN.

Yokohama, Japan.

October 6th, 1915.

Mr. James Coates's Investigations.

SIR,—I see that tribute has been paid in your columns to the valuable experiments of Dr. Crawford. May I presume, on behalf not only of myself but, I believe, of many other readers of *LIGHT*, to refer with high appreciation to the series of papers on "The Direct Voice and Etherealizations" contributed by Mr. James Coates? It is true that these deal with a more intimate and domestic phase of psychic phenomena than those which are usually the subject of scientific experiment, but all the same Mr. Coates's records are of great value in the work of building up a structure of verified fact, and so placing the question of a future life on a solid foundation.—Yours, &c.,

D. R.

Dr. Crawford's Experiments.

SIR,—Sir Oliver Lodge's cautious reference to Dr. W. J. Crawford's remarkable scientific experiments is interesting, but hardly encouraging to the average student of the subject. If such an attitude were rigidly adhered to, no serious belief could be reposed in anything not actually witnessed, no matter how capable might be those who experimented and reported on their discoveries. I have had the privilege of being present at two of Dr. Crawford's sésances, and on one occasion was quite unexpectedly made use of in a convincing manner by the intelligences producing the phenomena.

The complete accord with which these intelligences work with Dr. Crawford is most remarkable. There can be no doubt of their anxiety that the best scientific results should be obtained from the sésances, and that they are successful is shown in every new statement of Dr. Crawford's published in *LIGHT*.

Nothing so important in scientific investigation has been done since the famous experiments of Sir William Crookes in the early 'seventies of last century. Dr. Crawford's work may be justly regarded as a sequel to the experiments of that eminent scientist, because while Sir William confined his observations to the existence and manifestations of psychic force, the doctor is endeavouring to discover its exact nature and the laws which govern it.

It would be extremely gratifying and a fitting recognition of Dr. Crawford's efforts if Sir Oliver Lodge could be present at some of the sésances and witness the proceedings. Already we are indebted to Sir Oliver for the courageous confession of his convictions concerning human survival. A word from him as the result of personal experience would not only add strength to the doctor's testimony, but dispel any lingering doubts he may feel regarding them.—Yours, &c.,

HORACE LEAF.

15, St. Luke's-road, Cornwall-road, Bayswater.

November 12th, 1915.

Physical Deformities and Karma.

SIR,—May I say a word upon the suggested explanation (given from time to time) of the cause of deformity as stated in a letter from one of your readers? Have we not all met persons whose form was no indication of the spirit within? I know of cases of serious deformity, where the spirit proves its greatness by simply ignoring the impediment. On the other hand, there are those whose perfect and attractive physical form cloaks a spirit small, mean and base.

The attempt made by some Theosophists to foist upon the world their absurd and most deterrent version of the idea of reincarnation brings the whole subject into ridicule.

One such tried to explain to a tortured woman that her suffering at the hands of men argued some deep wrong she had committed in a previous life. No such interpretation can hold. Any woman must suffer in this age, if she takes the line of individuality—refusing to be a tool or dupe or echo—and especially if she (in ignorance and blind trust) has married a man of low evolution.

Such suffering proves no crime against her; on the contrary, it proves the truth of Christ's warning—"In the world ye [my disciples] shall have tribulation." Everyone will be well advised to accept any declaration coming from obscure sources *cum grano salis*, even when signed by great names. Great names

are no guarantee of reliability or of infallibility. Truth is self-sufficient.

The poor sufferer with a deformed body or a deformed character may simply be proving the greatness of spirit—even under direst misadventure. The plaudits of a crowd are as often given to the antics of the wearer of the cap and bells; and a splendid figure may mask the destroyer of souls. "You never can tell," as Bernard Shaw has told us in his play.—Yours, &c., A.

Nature Spirits.

SIR,—May I say in reference to Mr. J. Chillingham Dunn's fanciful speculations on this subject in your issue of October 2nd, p. 480, that, if the theory of evolution be true, fish, birds, animals—the life of every great region, as he puts it, in the world with which we are familiar—lead up to man and consequently have a purpose to fulfil; and, from the spiritual point of view, each variety of life successively helps to sublimate gross matter.

What possible purpose and function would "a host of delightful nature spirits" fulfil in the ethereal world, unless they are considered to be a superior order to human spirits, which your correspondent will, I suppose, hardly admit?

Mr. Dunn's logical inference is surely at fault here! There is no real analogy between the two cases. Personally I have never heard of such beings having been seen clairvoyantly—as distinguished from imaginatively.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.
October 21st, 1915.

ANSWERS TO CORRESPONDENTS.

F. HUISEY (Bognor).—Thank you for letter. The subject is receiving attention.

W. BRITTON HARVEY (Melbourne).—Very many thanks for your friendly letter and the explanation you give of the matter in question. Your good wishes are heartily reciprocated and your commendations appreciated by a fellow-member of the craft of letters.

HEALTH AND DIET.—We have received from Messrs. Pitman, of the Health Food Co., Vigar Factory, Birmingham, a number of interesting booklets and leaflets, containing hints on such subjects as "Aids to a Simpler Diet," "Fireless Cookery," "Fruit Preserving," "The Olive: Its Medicinal and Healing Virtues," &c. Not being a housewife, we cannot say that we have put the counsel given by the writers to a practical test, but as regards the special foods prepared by the firm (which are advertised on the front page), our verdict, so far as our acquaintance with them goes, is distinctly favourable.

HINDUISM.—The opening lecture of the series dealing with "Religious and Philosophical Systems in the Light of Spiritualism," by Mr. W. J. Vanstone, Ph.D., at the rooms of the Alliance, 110, St. Martin's-lane, W.C., was delivered by him on Thursday, the 11th inst. Taking for his theme "Hinduism," Mr. Vanstone gave an able epitome of the teachings of the sacred books of India and the various systems of philosophy and religious exercises based upon them. He dealt eloquently with their recognition of the transcendental aspects of Nature, of spiritual worlds, and of beings on other planes of existence, and his luminous treatment of the subject was deeply appreciated.

TRANSCENDENTAL ALCHEMY.—At the twenty-second general meeting of the Alchemical Society, held on the 12th inst., at 22A, Regent-street, S.W. (Mr. H. Stanley Redgrave presiding), the latter part of a paper by the late Mrs. Atwood, authoress of "A Suggestive Enquiry into the Hermetic Mystery and Alchemy," presented to the Society by Mme. Isabelle de Steiger, and edited by her, was read. Mrs. Atwood's paper dealt with Alchemy as a psychological process wrought by man, on the assumption that the old alchemical writers clothed their meaning in the symbolism drawn from the material world. The former portion of the paper was read at the preceding meeting of the Society. A discussion was held in which the question of the validity of so translating the alchemical text was raised, and also the question of the significance of water-divining, hypnotism and allied phenomena arising out of Mrs. Atwood's theory.

SOCIETY WORK ON SUNDAY, NOV. 14th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mr. Robert King delivered a deeply interesting address on "The Angels at Mons"; Mr. W. T. Cooper presided. On Monday, the 8th inst., Mr. A. Punter gave most successful clairvoyant descriptions; Mr. Leigh Hunt presided. Sunday next, see advt. on front page, and please note change of time and address.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Inspirational addresses: Morning, Miss Violet Burton; evening, Mr. Percy Beard. For next week's services, see front page.—B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Both meetings were conducted by Mrs. Fairclough-Smith, who in the morning gave a deeply interesting address on "Prophets, Ancient and Modern," and in the evening gave clairvoyant descriptions, all of which were recognised. Much real help is being given at our healing service, which follows at the close of each meeting. Sunday next is our Harvest Thanksgiving. (See advt.)

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Address and clairvoyance by Mrs. Gordon. Sunday next, at 7, Mr. George Prior (of Ealing) on "Extension and Expansion."

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL, EARLHAM GROVE.—Mrs. Miles-Ord's instructive address, "He liveth most who liveth best," was much appreciated. Sunday next, Mr. C. E. Sewell, address.—W. H. S.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Beautiful address by Miss Violet Burton to large gathering. Sunday next, at 11, service and circle; at 7, Mrs. Alice Jamrach, address and clairvoyance. Thursdays, at 8, service and circle.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, children's Lyceum; evening, address and clairvoyance to a large audience by Mrs. Mary Davies. Sunday next, at 7, Miss Violet Burton. 24th, at 3, ladies' meeting. 25th, several speakers. 27th, at 6, anniversary tea. 28th, Messrs. Connor and Wrench.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mrs. Mary Gordon answered questions and gave clairvoyant descriptions. Evening, trance address by Mrs. A. de Beaurepaire on "Spiritual Healing" and clairvoyance. Sunday next, 11 a.m., service; 6.30 p.m., Mr. A. C. Scott, address.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses by Miss F. Scatcherd, also instructive answers to questions. Sunday next, at 11.15 a.m., public circle; 7 p.m., addresses by local speakers; 3 p.m., Lyceum. Wednesday, 8 p.m., public circle.—R. G.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Symons gave an interesting address on "The Open Vision"; Miss Heythorne sang a solo. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Maunder. Friday, at 8, public meeting. 28th, Mrs. Clempson. 26th, Mrs. Neville, psychometry.—F. K.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. R. Boddington, address. 10th, address and clairvoyance by Mrs. Neville. Sunday next, Mrs. Mary Gordon; 3 p.m., address to Lyceum; 7 p.m., address and clairvoyance. 24th, Mrs. Podmore, address and clairvoyance.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. Dougall gave a trance address and descriptions in the morning; and in the evening he gave an address and Mr. Richardson descriptions. Sunday next, 11 a.m., Mr. Dougall; 7 p.m., Mr. A. H. Sarfas, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.45 p.m., healing; Thursday, 8 p.m., members only.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Maunder gave an address on "Spiritual Opportunities" and clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Neville, address and clairvoyance. 28th, Mr. Prior. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address on "Self-Control" by Mr. Taylor Gwinn. 8th, address and clairvoyance by Mrs. Maunders. 10th, address by Mr. Hutchfield, clairvoyance by Mrs. Lund. Sunday next, 7, Mr. G. R. Symons. Thursday and Friday, 25th and 26th, at 3 p.m., Bazaar in aid of new building fund.—E. M.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. G. T. Wooderson gave an address; evening, Mrs. Cannock spoke on "Saviours of Men," and gave clairvoyant descriptions; Mr. Baker sang a solo. Sunday next, 11.30 a.m., Mr. Cowlam, address, and Miss Edith Westcott, clairvoyance; 7 p.m., Ald. D. J. Davis, address. Thursday, 25th, 8.15, Mrs. Clempson. Sunday, 28th, 7, Mrs. Mary Davies.—T. G. R.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. L. Harvey, of Southampton, gave interesting addresses morning and evening; also auric readings. Mr. Tilby, delegate of the U.L.S., also addressed the evening meeting. Anthem, "Vital Spark" (Guest). Both Mrs. Harvey and Mr. Tilby addressed the Lyceum in the afternoon. Sunday next, Rev. D. F. Stewart, M.A. Solo by Miss Beryl Selman. 6.30 p.m., Mr. H. Boddington. Anthem, "Honour and Glory."—H. T. W.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle; Mrs. Moore gave clairvoyance; afternoon, Mr. L. White spoke to the Lyceumists. On Clapham Common Mr. P. Smyth addressed a large audience. Tea was served at 5 o'clock. At night Mr. Forsyth presided, Mr. A. T. Connor gave the address, and Mrs. Brownjohn followed with clairvoyance. Spirit photos were exhibited all day. Many thanks to all helpers. Sunday next, eight days' mission concludes. At 11, Mr. Ashley; 3, Mrs. Poll; 3, on Clapham Common, Mr. Smyth; 6.30, Mrs. Podmore. Thursday, Mrs. Moore.

PAIGNTON.—MASONIC HALL.—An address, "Within the Veil," was delivered by the Rev. Todd Ferrier.—H. P. R.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Walter Howell gave addresses, morning and evening.—H. E.

TOTTENHAM.—684, HIGH ROAD.—Miss Morris (the vice-president) gave a most interesting address on "Life's Ideals."

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. Frank Pearce gave an address on "The God of the Living, not the Dead."

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.—"The Universe and its Wonders" was the subject of an inspirational address by Mr. E. Rugg-Williams.—R. T.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. A. Jamrach gave an address and clairvoyant descriptions.—W. P. C.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, service conducted by Mrs. Farr; evening, Mr. S. Palman spoke on "Spirit-People: Their Life and Work."—P.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mrs. Letheren and Mr. Elvin Frankish; clairvoyant descriptions by Mrs. Letheren.—E. F.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. F. T. Blake; descriptions by Mr. H. Mandy.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—The morning address was on "The Communion of Saints," and the evening on "Trinity in Unity."

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—The meeting was conducted by Mr. Reitch, who also sang a solo. An address on "Love," by Mrs. Short, was followed by clairvoyant descriptions by Mr. Dennis.—E. E.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mrs. Orłowski gave an address on "Where are our Dead?" also clairvoyant descriptions, and in the afternoon addressed the Liberty Group.—V. M. S.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing; afternoon, Lyceum; evening, address, "If," prefaced with an inspiring poem, "Patriotism," by Mr. G. Prior. Anthem by the choir.—S. T.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Evening (at Shepherd's Hall), Mr. Bottomley gave an address on "War and Peace"; clairvoyance by Mrs. H. E. Oaten. Other usual meetings.—W. G.

EXETER.—MARKET HALL, FORE-STREET.—Morning, address by Mr. C. Tarr on "Will Civilisation Survive?" and clairvoyant descriptions by Mrs. Grainger; evening, address by Mr. Lockyear on "Mediumship," clairvoyance by Mrs. Grainger.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Morning and evening, Mr. Punter gave addresses and descriptions. Monday, 15th, Mr. P. R. Street gave an illustrated lecture on "Symbols."

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. D. Hartley gave good instructive addresses on "What Spiritualism Stands For" and "What we Learn from the So-called Dead." Mrs. Hilda Bruner gave well-recognised clairvoyant readings. 10th, Mrs. Farr gave an address and clairvoyant readings.

DUNDEE SOCIETY.—A most successful week's mission was completed on Thursday, 11th inst., by Mr. A. Vout Peters, of London, under the auspices of the Dundee Society and Family Circle Society. Altogether eight meetings were held. As a distinguished clairvoyant Mr. Peters commanded the rapt attention of large audiences, and his addresses were listened to with keen interest. On Wednesday evening he addressed the Dundee Study Group on "Three States of Consciousness," and a most interesting discussion took place. His power as a teacher was displayed in the clear and practical manner in which he treated the subject, and his answers to questions aroused much interest amongst the members of the Study Group.—D. U.

SOUTHPORT.—HAWKSHED HALL.—Mrs. M. H. Wallis delivered lucid addresses on "Spiritual Realities" and "Where Have Our Loved Ones Gone?" At the morning service Mrs. Law (a personal friend of Mrs. Wallis), from the Huddersfield Society, presided. At night Mr. W. P. Price Heywood occupied the chair, and after introducing Mrs. Wallis in felicitous terms delivered a short address. Soloist, Miss Jessie Ridyard; Meadames Wallis, Wood, and Charney gave psychic readings. Mrs. Beardsworth presided at the organ.

KINGSTON-ON-THAMES.—Last Sunday evening, after the Dedication Service of our new meeting-place, Bishop's Hall, Thames-street, which was ably conducted by the Chairman (Mr. Lofting), Mr. H. Leaf gave an interesting account of his psychic experiences to a crowded congregation, followed by most convincing clairvoyance. The church was beautifully decorated, and many handsome gifts were presented to it, which the members greatly appreciate. We hope our work will always be as successful as at our opening service, and that we may be the means of bringing comfort and joy to many.—M. W.

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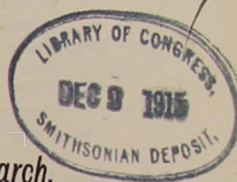
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 110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer,
 Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.
 HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after
 October 1st will be taken as for the remainder of the present year
 and the whole of 1916.

DR. ALFRED RUSSEL WALLACE, O.M., D.C.L., F.R.S., &c.,

Writes:

Of the more serious books dealing with the ethics and philosophy of
 Spiritualism I will only direct the readers' attention to two:—

'Spirit Teachings,' by W. Stanton Moses, M.A., and
 'Psychic Philosophy as the Foundation of a Religion
 of Natural Law,' by V. C. Desertis.

To such who wish to obtain some knowledge of the higher aspects
 of Modern Spiritualism I strongly recommend these two works.

'SPIRIT TEACHINGS,' 3/10, post free.
 'PSYCHIC PHILOSOPHY,' 3/10, POST FREE.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

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Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

In the "Nineteenth Century and After" Mr. A. P. Sinnett has a remarkable article, "When the Dark Powers are Vanquished," in which he sets out his now well-known theory that the German attack on civilisation is not merely figuratively but literally a diabolical one. He contends, in fact, that the German people have been used as the fitting tools of mysterious agencies of positive evil in their warfare against the progress of the human race. This war, we gather, was fomented and instigated by these powers of evil as the last great struggle against those high Intelligences who are guiding the upward destinies of mankind. As part of his evidence for this curious theory Mr. Sinnett points to the unnatural crimes (done with premeditation and in cold blood) of which the Germans have been guilty in Belgium and elsewhere.

* * * *

This last desperate effort of the Dark Forces is, however, foredoomed to failure—the "White Powers" are too strong. Not content with this literal interpretation of what are usually regarded as figurative ideas—the personification of good and of evil—Mr. Sinnett ventures into the realm of prophecy. He can see no ground for the forebodings usually entertained concerning the terrible aftermath of the war with its wastage of life and treasure: "Satan once vanquished and dismissed finally from all intervention in the affairs of the world, there will be no such influence at work." In short, new and brighter influences will descend into human life; these will not only counteract the evil effects of the war but will work for the upliftment of the world with a power and freedom previously impossible. It is sincerely to be hoped that Mr. Sinnett is right in this forecast. That it is in contradiction of all previous experience he is doubtless quite well aware.

* * * *

There is room for a not wholly fanciful idea that the abnormal conditions of the time have liberated beneficent forces that operate in new and strange directions. There has come to many to-day a dim recognition of the operation of invisible powers lifting our lives out of their old mechanical routine, and imparting freedom and guidance. As an old contributor to *LIGHT* remarked to us recently, it seems as if somehow the due sequence of cause and effect had been tampered with! He was referring to threatened catastrophic changes in his own life which, in the teeth of probability and experience, had been strangely averted. This set us speculating on the question how far the material order of things—fixed as granite as it seems—may be modified—even liquefied, as it were, by influences

beyond human ken. But while appreciating the able and scholarly way in which Mr. Sinnett sets out his main argument, we cannot accept it in its literal sense. If, as we believe, the principles of the Universe are divinely instituted, there can be no room for any principle of positive evil.

* * * *

We referred the other day to the subject of periodic dreams, citing an instance recorded in the "Observer" of the 31st ult. As "A. H." in a later issue of that journal remarks, the subject is one of extraordinary interest, and he gives the following instance:—

A friend of mine used to have a periodic vision. Every Good Friday night she dreamed she was in an oak-panelled room of an old country house, looking at the portrait of a cavalier over the mantelpiece. It was a peculiar face in every respect—the features so bold and strongly-marked—and there was a long scar on the forehead. Whilst she was looking the door behind her opened, and a young woman with bright yellow hair entered. Coming up to my friend she said, "I am K. E. I killed him. I had to do it; but no one knows."

At this point the dreamer woke. She had the dream many years in succession.

* * * *

Concerning this subject of recurring dreams, a correspondent tells us of an interesting experience of the kind. It was not a periodic dream, as it came at irregular intervals, but it was always disagreeable until he discovered a method of "controlling" it. He would be, in his dream, standing in a sunny landscape. At a certain point a stranger of plausible manners would join him and propose a walk. The walk invariably ended in a dark wood in which the dreamer met with gruesome experiences. But one night it occurred to the dreamer to refuse the invitation, and insist on remaining where he was, in spite of entreaties and persuasions urged with much amiable eloquence.

* * * *

The sequel was amusing. The affable stranger became indignant, and from invitations proceeded to threats. But the dreamer stood firm. Then the stranger, whose aspect was now dark and menacing, appeared to put forth some effort of will designed to convert the pleasant landscape into one of gloom and horror. But in this he was steadily resisted by the dreamer, who, by what he felt was an effort of his own will, maintained the sunny aspect of his surroundings. In the end his undesirable visitor retired baffled and raging, and the dream did not recur. Dreamland is a region of mysteries, and although some dreams can be clearly traced to physiological causes there are, as we know, many which can only be adequately interpreted on psychical lines. The instance noted may easily be one of them.

* * * *

There is something singularly fascinating about the sand ripples of the sea shore. Their firm sinuosities tempt the foot and hold the mind. They suggest a finger-print highly magnified—a record of past activities unwittingly

disclosed. One never finds them high up the beach because the slope is too great to allow of their formation. The advancing wave, having exhausted itself in spreading sheets of lace-like foam, falls quickly back again, leaving a stretch of smooth sand from which every inequality has been erased. But lower down the beach the slope is much more gentle, the velocity of the receding water is lessened, and the grains of sand are not so energetically disturbed. There is time to overflow the little hollows and pools and form subsidiary currents in which the suspended sand is subjected to force in two directions, and finally deposited in ridges—the wrinklins being in the direction of the transverse flow of the escaping water. Such, briefly, is the genesis of a sand-ripple, and it is probable that the rippling of the clouds and snowfields is due to a similar cause. It may be, also, that there is something akin to ripples in connection with the interplay of Nature's "finer forces" and that certain obscure auric and psychic phenomena may be thus explained.

THE PSYCHIC TELEGRAPH.

Mr. David Wilson sends the following notes on the progress of his various experiments:—

"COMING FORTH BY DAY."

This phrase—used many months ago by Åmen Rå-mes in an introduction—will, I trust, be found somewhat to represent the progress which has been made by a number of helpers and myself with regard to the establishment of communication with certain unknown personalities, particulars of the commencement of which have already appeared under the heading, "The Psychic Telegraph." The chief points of the latest experiments may be summed up as follows:—

1. It is now quite certain that the sounds occasioned in the telephone receiver of the "Psychic Telegraph" may be classified according to their ultimate source into three classes, namely: (a) Those due to accidental vibrations; (b) Those due to some mental effort, conscious or unconscious, on the part of living human beings; (c) Those due to some effort on the part of intelligent living beings other than the human beings with whom we are acquainted.

2. I find that (and in this I am supported by the written report of a well-known geologist which will be forwarded to LIGHT almost immediately with my full notes) physical phenomena, hitherto considered scientifically impossible, may be produced at will.

3. An alternative method of the reception of messages has been found to differentiate between the messages of classes (b) and (c) and to eliminate the sounds of class (a) entirely.

4. There is good reason to believe that while, so far, it has only been possible to receive messages from certain intelligent entities, it may become possible to receive systematically actual visible and veridical impressions not only of far distant places, but of people also.

To these points, therefore, and others connected with them, are related the latest of my experiments, and also those which, of necessity, will require to be carried out during the coming months.

UNION OF LONDON SPIRITUALISTS.—Correspondence for the Union should no longer be addressed to Mr. Alcock Rush, but to the present secretary, Mrs. Mary Gordon, 16, Ashworth-road, Maida Vale, W.

ON THE MYSTICAL SIDE.—The qualifications for the spiritual birth are few, being merely an appreciation of real values, an ability to know essentials from unessentials, the Real from the Unreal. "In all the world there are only two kinds of people, those who know and those who do not know; and this knowledge is the thing that matters." This explains why so many spiritually-developed people are of little intellectual attainment, and why Christianity, essentially a mystical religion, never troubles to give intellectual proof of its tenets. Superfluity of intellect often raises a barrier to realising the essentials of life, and undeniably the things of the Spirit are hidden from the wise and prudent and revealed unto babes.—"The Seeker."

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, DECEMBER 2nd,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. WAKE COOK

ON

"THE AFTERMATH OF THE WAR: HARMONIAL RECONSTRUCTION."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The following speakers have kindly promised addresses in the New Year. The subjects will be announced later:—

1916.

Jan. 20th.—Mr. Percy R. Street.

Feb. 17th.—Miss Lind-af-Hageby.

Mar. 16th.—Mr. Angus McArthur.

Apl. 13th.—Count Chedo Miyatovich.

May 11th.—Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, November 30th, Mr. J. J. Vango will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, December 2nd, at 5 p.m., the fourth of a series of lectures on "The Religious and Philosophic Systems in the Light of Modern Spiritualism," by Mr. W. J. Vanstone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, December 3rd, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, December 3rd, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Dec. 2nd.—"Epicureanism and Stoicism."

Dec. 9th.—"Neo-Platonism."

Dec. 16th.—"Persian Mysticism: The Sufis."

SPECIAL EVENING LECTURE.

Mr. H. Ernest Hunt will give in the rooms of the Alliance on Thursday, December 16th, at 7.30 p.m., his second lecture on "Psychic Phenomena and the Subconscious."

IMMORTALITY IN THE LIGHT OF THE WAR.

THE CHANGING ATTITUDE OF THE CHURCHES.

BY L. V. H. WITLEY.

The war has necessitated a new emphasis upon the hereafter, and has brought a fresh demand for greater definiteness in regard thereto. The curious thing in relation to Spiritualism and members of orthodox religious bodies is that the nearer the latter move—as move they must—to the Spiritualistic position, the more apt they seem to abuse Spiritualism itself. These attacks may be disregarded, perhaps, in the light of the fact that while spiritualism (or what is labelled by that name) is rejected the philosophy of Spiritualism is becoming accepted more and more.

In a recent issue of the "Christian World" some references to Spiritualism were printed which were quite unworthy of that enlightened organ of up-to-date Nonconformity, especially when it is recalled that the editor admitted not long ago that we were in for a fresh discussion of the subject of Immortality, and just lately he printed a note of a sermon by a prominent Congregational minister in London, who referred to the thousands upon thousands of our best and bravest who had been suddenly swept into eternity. The preacher asked, "What are we to say of these? If we can believe that their eternal destiny was fixed at the moment of death, then we could but say, 'He that is filthy, let him be filthy still; he that is righteous, let him be righteous still.' Is that the last word?" asked the minister; and he answered: "I can't believe it. I am constrained to believe that wherever they are, whatever their moral and spiritual condition may be, they are with God—with Him to grow, to be redeemed, to be sanctified, to emerge into fuller and more glorious life."

The recent gatherings of the Congregational Union of England and Wales at Leeds were notable especially for the attention given to the question of the hereafter, and readers of *LIGHT* may be glad to have placed before them a few notes as to what was said upon the subject. It should be remembered that, when the leaders of a great denomination speak out in favour of a broader and kinder creed, the younger men in the ministry are encouraged to follow suit, and in Congregationalism, as elsewhere, it is the younger generation to whom we have to look in regard to the future.

"Immortality in the Light of the War" was the subject set for the "theological conference," and it was specially interesting to myself to find (in view of my interview with Sir Oliver Lodge) that Principal Griffith Jones, in the course of his paper, made personal reference to the Principal of Birmingham University and other workers in the field of Psychical Research. Principal Griffith Jones said:—

A body of our leading scientists have for twenty years been investigating a certain abnormal or super-normal series of facts—those of clairvoyance, telepathy, double-personality, so-called "second-sight," and such hitherto neglected or despised manifestations of mind—and most of them have come to the conclusion that the relation of mind and brain, while unique, is much looser in co-ordination than had been previously imagined; indeed, that, so far from the soul perishing with the body, positive evidence of a quite coercive kind has been furnished of the persistence of human personality after death. I need not enlarge on this; the facts are more or less known to you all; if you wish to go deeper into them read Sir Oliver Lodge's book on "The Survival of Man," or Myers's monumental work on "Human Personality, and its Survival of Bodily Death."

Strangely enough, Dr. J. D. Jones, of Bournemouth, in his address on "The New Heaven," covered much the same ground as Principal Griffith Jones, and without any collaboration or even mutual knowledge, both ministers reached practically—one might almost say inevitably—the same conclusions.

Dr. Griffith Jones said that "the war is forcing us to face the question of the future life with a new and poignant solicitude." "The enormous mortality of the war," he added, "is forcing multitudes to ask the great question with a new urgency: What has become of the millions of young souls who are being hurled into the great unseen?" Two facts were pressingly relevant to the issue:—(1) All these young men had met with an

abnormal and violent death, and (2) the death was a sacrificial death. They had all died before their time and they had died for us.

After referring to the scientific evidence as to the persistence of human personality after physical death, Dr. Griffith Jones added that the eschatological movement in religious thought had led them to question what was once held to be the certainty of the finality of death as fixing the eternal destiny of mankind. Then, returning to the two points, prematurity and sacrifice, he said that these young men had gone out of our sight, but not out of God's keeping and care and love. He could not believe that because many of them were spiritually immature or vicious, and a few vile in their manner of life, their eternal destiny had been suddenly and irrevocably fixed at the moment of such a death. He could not possibly himself damn a man to eternal perdition who had given his life voluntarily for him, and he could not believe that the God whom Jesus revealed could do such a thing. They could leave their dead heroes in the hands of Him who made them, and of the Christ who gave Himself a ransom for many. He proceeded:—

What penances and disciplines await them in their new world I do not know; what seems certain is that, whether in purgatorial fires of love, or in some intermediate state of discipline, they will be given the chance, incompletely given them here, to rise on stepping-stones of their dead selves to higher things. This life is great and fateful in its issues; what we do and what we are here must profoundly affect our place and standing in the world to come; but this life is short at best, and eternity is long, and God is holy love.

Turning now to Dr. J. D. Jones, we find, as indicated already, that he takes up the same position as the Principal of Yorkshire College. One question that had become a matter of intense interest, he said, was the hereafter and the destiny of our dead. The war had made the question of the hereafter the most urgent and vital question of the hour.

No one who has not a heaven to preach has a gospel big enough for the bitter sorrow and heart-breaking questionings of this hour. Our dead are alive and active elsewhere, doing other tasks in other worlds. When our forefathers swept away altogether the doctrine of purgatory, they went too far. I believe that evil is doomed and that upon evil God's judgment will fall; but I cannot believe that at death a man with a vein of pure sacrificial good in him is going finally to be flung out from God's presence. So long as there is good in him, God is never going to surrender him. Men of that type are not beyond our hope and not beyond our prayer. God is dealing with them still on the other side of the grave. It is a hope that a believing man may be allowed to cherish that, in the clear light of the eternal world and as a result of its purifying discipline, in the long last every soul may at last waken to its need and turn in love and faith to Christ. I sometimes dare to believe that redeeming love, though it be by long processes of pain, will win its complete victory.

At the same time that Dr. Jones was speaking in this way, a younger minister, Rev. F. Y. Leggatt, was dealing, in another building, with the same topic, "The New Heaven." Mr. Leggatt assured mourners that their dead were not gone away; they were nearer than we supposed. "Have not we as ministers," he asked, "gone sometimes to the mourner and found that we have been forestalled by the friend lamented? He has been there before us and done it better than we could." The old views of heaven, he went on, no longer satisfied men. Heaven was no longer a kind of castle, it had become a home, and when they left this earth it would be to go home. No state of stagnation would satisfy; it must be a spiritual state in which we are more alive and active and alert than in any previous state of existence.

It may be added that the title of the ninth "Drew" Lecture, in association with Hackney Congregational College, delivered at the Memorial Hall, was "Immortality." The lecturer was Rev. William Temple, M.A., son of the late Archbishop Temple. Mr. Temple, like Principal Griffith Jones, referred to Psychical Research. He said:—

There is a wholly separate line of inquiry—psychical research and Spiritualism. I cannot see why the inquiry should not be made so long as people keep their heads. The evidence so far produced, whatever is thought of it, is not universal in

scope; only a few people seem to be capable of receiving communications, even if any are; and, equally, only a few seem to be transmitting them from the other side, even if any are. Consequently the whole method, so far as it has gone, cannot do more than suggest the probability of survival in the case of certain persons. The inquiry has added to the purely scientific probability of the doctrine, but that is all.

For himself, however, Mr. Temple prefers the distinctly religious argument. "If we begin with believing in the love of God," he says, "the idea of immortality follows immediately as a quite inevitable consequence. . . One simply takes one's stand upon the love of God." And he goes on:—

Why are we told so little about our future state? Is it not because, if we knew more, our attention would be diverted from the central point of faith? The one thing that has any real stay in it, just as it is the one thing that has any real inspiration, is the love of God. If in our times of sorrow we could picture to ourselves what our departed friends are doing, how they are occupied, and so on, it would tend to fasten our attention more on the creature than on the Creator. But we reach our comfort concerning them through our faith in Him, and it is, I believe, to that end that there is hidden from us so much that in our human longing we so earnestly desire to know.

One would have liked to comment on this "Creator and creature" suggestion. For the moment, however, one may be content with commending to the editors of "New Days," "The Christian World," and "The Church Times," the judgment of Mr. Temple that in regard to Psychical Research and Spiritualism he "cannot see why the inquiry should not be made so long as people keep their heads."

MR. J. HEWAT MCKENZIE'S THIRD LECTURE AT QUEEN'S HALL.

MAN'S PRESENT LIFE AND FUTURE HAPPINESS.

It had seemed an ambitious thing to expect to muster an audience suitable for the large Queen's Hall on these dark and danger-haunted nights. Yet for Mr. McKenzie's third lecture there once again was an excellent gathering. Mr. Eric Godley, accompanied by Margaret Meredith, sang Lowell's "Unseen Companions" and Rupert Brooke's "Our Heritage," the beautiful music for both songs having been written by Mrs. Meredith. The appreciation of the audience for the musical items was shown very freely.

In his introductory remarks, the chairman, Mr. Ernest Meads, indicated what a large measure of agreement as to the main facts existed between the lecturer and himself, but in some details of belief they arrived at different conclusions. Mr. McKenzie had probably touched those on the other side who were more or less interested in the scientific presentment of this truth, while he had met those who held religious opinions, comparatively orthodox, but both were quite convinced of the main fact that life persisted after death.

Taking up his lecture, Mr. McKenzie said that many held that "one life at a time" was a good motto, and it was true up to a point, but most wise people preferred in material things to make some preparation for to-morrow or next year, and this surely applied as fully to deeper concerns. The old instructions given by men were to believe all that teachers and parents told them regarding the conduct of life; the new gospel asked men to study and fit themselves by knowledge and experiment for a life beyond, according to the facts presented in the first and second lectures.

A man was the same immediately after death as before, *e.g.*, a fool or a wise person, selfish or unselfish. The change, however, to the vast majority of souls was distinctly beneficial, for much that hindered our spiritual development on earth was associated with mental and bodily conditions, and under happier surroundings a spirit who really wished to progress could do so with more freedom, and found himself aided in his efforts by many helpers.

Proceeding, the lecturer dealt with the knowledge of the after-life which he, with many others, had obtained from those who had passed through death, and by this means gained a full knowledge of what had happened as the result of various earth

conditions. The drunkard, the murderer, the liar, the libertine, the believer, the agnostic, the scientist, the priest, the saint, the ordinary man or woman, were in the category dealt with, and the audience was fascinated with Mr. McKenzie's story, which showed how, in the Eternal Justice, "the punishment fits the crime," but from no petty desire of vengeance too often attributed to the Almighty, but only that the road might be cleared for the soul's progress, to teach each soul that his present action makes or mars his future happiness.

The concluding part of the lecture dealt with the problem of how to live in order to obtain the best results in a future life. The conclusions at which the lecturer had arrived were the result of teaching he had received and assimilated from many on the other side of death. He defined religion as the "science of right living," and believed that children ought to be taught to live freely and naturally, and not be worried about religion, or confused by their parents' doubts or ignorance. When they began to ask questions regarding life, then straight answers should be given, as far as the parents' real knowledge went. Such treatment of young people would prepare them to investigate bravely and fearlessly for themselves, and life would become a great experiment for them, with untold benefit accruing to the race.

Buddha had said, "Kill out desire"; but the evil lay in excess. All desire was legitimate and natural, though if uncontrolled by experience it might carry one to excess and bring much suffering.

This new science of right living demanded sincerity at all costs. A man's "Yea" should be "Yea" and his "Nay" "Nay"; but at present men were far too content to go on humbugging themselves, and then were surprised when they failed to arrive at truth. The man who professed to believe one thing and acted another placed himself in a serious predicament, for the consequence of such contradictions led the soul into a land of fog. If a man calling himself a follower of the Master Jesus, and a believer in His teaching, took up a sword to kill his enemy, his action contradicted his statement, for the New Testament stated very clearly that one who was a follower must love his enemy, and bless them that persecute, &c. Many passages of Jesus' teaching were obscure, and it was often difficult to understand what was meant, but there was no shadow of excuse for mistaking the meaning of the passage quoted. Whether His teaching in this respect were right or wrong was a matter of opinion; but a man's action must prove a man's belief, and the only hope for men was to be truly sincere with themselves.

One would very quickly find why we should love, not hate, by experiment, for attached to the former was appreciation by one's fellows, and the joy of service, while the latter brought pain and dislike and lack of harmony. Religion, then, was to know the will of God by experimenting with the conditions and laws under which human life could be lived, and by seeking to understand all that could be known now. Fearing nothing, one would be led from the investigation of material things to the cultivation of the finer forces of life, by concentration, meditation, and aspiration, which were in effect practices which built up and strengthened the soul and prepared it for its work in the future. The lecturer closed by quoting Ella Wheeler Wilcox's beautiful poem "Progress," which closes with the wonderful line: "Be not afraid to thrust aside half truths, and grasp the whole."

Questions were effectively dealt with, the audience remaining to the close of the meeting.

He who has imagination without learning has wings but no feet.—JOUBERT.

THE SIFTING OF MATTER.—Professor Joly, the renowned physicist, giving, in the report of the Smithsonian Institute, an account of the latest discoveries in connection with the atom, refers to the fact that the radio-active atom in sinking to a lower atomic weight casts out with enormous velocity an atom of helium, thus losing a definite portion of its mass and of its energy. The discovery of this helium atom—now known as the "alpha ray"—marks a tremendous advance in scientific knowledge. Indeed, as Professor Joly remarks, "its advent into science has altered fundamentally our conception of matter."

THE HIGHER CONSCIOUSNESS.

HOW IT SHOULD CONTROL THE TURBULENT MIND.

By J. CHILLINGHAM DUNN (YOKOHAMA, JAPAN).

"For the mind is verily restless, O Krishna; it is impetuous, strong, and difficult to bend. I deem it as hard to curb as the wind." Thus Arjuna to Shri Krishna, as set down in the Sixth Discourse of the Bhagavad-Gita, that priceless jewel forming part of the great Hindu poem of the Mahabharata.

If anyone doubts the truth of the statement that the reasoning, kaleidoscopic, ratiocinative mind is difficult to rein in, bend and control, it is very easy to experiment and see. Form a picture mentally, and endeavour to hold that mental picture still and look at it just as any picture might be looked at, but with the inner eye. About the last thing this turbulent mind wishes to do, apparently, is to remain obedient to the command of the will, and on the first attempts of the kind it will try and intrude a thousand and one mental pictures on the attention rather than capitulate and allow the consciousness to observe and contemplate the one it wishes to. And yet the power to bend the mind to just the purpose required at any moment, and keep to the subject upon which it is desired to concentrate the attention for some purpose or other, is one of incalculable value in any walk of life, and is a factor of tremendous importance in adding to efficiency in any vocation or avocation. The Commander-in-Chief of an army whose mind was diverted hither and thither by the hundreds of confusing elements around him in the progress of a great battle, and who could not bend his mind, amidst all the tumult and din and distractions, to a quiet and concentrated consideration of his strategical ideas, would be of small value as a leader. A man like Napoleon would assuredly be capable of dominating the lower mental activities in moments of emergency to a marked degree.

In moments of danger also, the value of the controlled mind is an obvious advantage. The mind which, when an emergency arises, is at once plunged into a perfect frenzy will not think of the trifling or subtle thing that will save. To the calm and reined-in mind, however, is very likely to occur the clever idea, the subtle inspiration that is needed. A good illustration of this occurs in the play of "Sherlock Holmes." Confronted by four enemies, the detective thinks of the misleading effect of a glowing cigar-end in the darkness, and therefore smashes the lamp and escapes. A wildly-excited mind would never have thought of such a thing as a cigar-end.

On realising that it is possible to bend and control the mind, a very interesting reflection arises. What is it that does this controlling? A very simple line of reasoning will here demonstrate that man is something deeper and beyond what he is often considered to be. It must be admitted that something that can control is necessarily greater than that which is controlled. Man can exercise and control his body. Therefore he is greater than the body. Man can check and control his emotions. The consciousness which can do this is therefore something greater than the emotions. A man can check a train of thought, can stop his reasoning mind from forming pictures along one subject and force it to form pictures about some other subject. Therefore, again, emerges the significant fact that the consciousness of man is something greater than the reasoning mind because it can check and control that reasoning mind. It is demonstrable, then, that the human consciousness (like the iceberg, only a comparatively small part of which is on the surface) is something that not only transcends the bodily movements, but is greater than and transcends the usual kinds of feelings and thoughts which most people are inclined, perhaps, to regard as the whole individual.

Now we have seen that the consciousness which transcends the reasoning mind can control that mind to the extent of checking its run along one line of thought and switching it on to another line of thought, and it is a natural conclusion that if the consciousness can control the mind sufficiently to direct its movements like this it may also acquire sufficient command over it to hold it in the shape of a mental picture for just so long as it wishes to gaze upon that mental picture with keen, concen-

trated attention. To realise how difficult this is, it is only necessary to try and fix the attention on an imaginary picture for sixty seconds and keep that picture fixed and still. Of course, the training of the mind to which certain people have devoted attention is not pursued for the mere sake of being able to hold a picture before the inner eye, but for a much deeper purpose which necessitates the ability to command the mind and still its turbulency at will. This stilling is very far removed, I may say, from empty passivity or vacancy of mind, which is a highly undesirable, even dangerous, condition. The stillness of mind achievable by the occultist is a positive one, maintained for as long as desired, by the will.

A very fine experience may reward proper efforts along the lines of training referred to in some of the great writings of the Orient and brought to Western attention in theosophical literature. The surface of a lake when ruffled by wind will not reflect the beauty of the moon, but when calm and still, the water of the lake will reflect a perfect picture of the moon in all its glory.

The reasoning mind of man, with which we are most acquainted, is in a constant state of fuss and activity, its surface being, as a rule, always ruffled with the storms of everyday thoughts. On such a ruffled surface one does not look for a reflection of some vision of a finer and higher world or state. But the mind that can be calmed and stilled so as to present an unruffled surface, into that mind may flash a vision of transcendent beauty, or the inspiration that will add a new genius to the list of those now adorning the records of the world's achievements. Thus comes genius. The higher consciousness is able to flash something of priceless value into the lower, when, perhaps only for a few moments, the requisite conditions are provided.

In the quiet of his study, or workshop, or studio, an inspiration, an invention, an idea for a masterpiece, suddenly flashes into the mind of an Emerson, an Edison, or a Michael Angelo. It probably is the fact that just before a flash of inspiration comes into the lower mind of a great genius, he has been concentrating his attention with very one-pointed deliberation on one line of thought to such an extent that, more by accident than design on his part, his mind is brought into just that state by the strong will of the thinker that the flash of genius is able to dart down into the lower consciousness—and the masterpiece is born.

In concluding this brief article, it may be said that one of the aids to the acquiring of command over the activity of the restless mind is the practice of concentration in daily life—that is to say, by performing all the duties, small or otherwise, that come into one's daily routine with as much one-pointed attention as can be brought to bear upon them as they are dealt with one at a time (even if it is only adding a column of figures). Quite apart from the greater purpose which the small things of life can thus be made to subserve, there is no doubt that any work thus embarked upon will inevitably be more satisfactorily done when carried out with concentration; and with regard to figures, it is certainly a relief to find that concentrated attention is the cause of getting the correct results the first time, instead of having to spend about twice the time on a piece of work owing to a slip when the attention wandered.

CONFUCIANISM AND TAOISM.—At the Alliance Rooms on Thursday evening, the 18th inst., Mr. W. J. Vanstone, Ph.D., gave a deeply interesting address on this subject. The teachings of Confucius, he said, were still of vital importance even after two thousand five hundred years. The Chinese character was always a problem to the Western mind. It was a baffling mixture of shrewdness and simplicity. The Chinese were constantly the victims of other and newer peoples, but retained always their individuality, resenting the modern strenuous progressiveness and conserving always their own ideals. After giving a general résumé of the philosophy of Confucius, which he showed was not only an ethical system, but connected curiously with the occult sciences and even with modern scientific discoveries, Mr. Vanstone passed to a consideration of Taoism, which dealt more intimately with the spiritual and psychic side of life, and was distinct from Confucianism, which related mainly to morals and rituals. The address was not only instructive, but inspiring in its eloquence.

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A STUDY IN REALITY.

There are those who complain that the investigation of psychic phenomena involves the attempt to materialise spiritual things. There is a certain amount of force in the objection so far as it applies to the phenomena-hunter who seeks only to gratify a morbid craving for the marvellous and is indifferent to the higher side of the subject. But, allowing due weight to this objection, there is no doubt that an infinitely greater abuse has arisen from a tendency of quite the opposite kind—the disposition to resolve real, definite, substantial things into a spurious kind of spirituality. We say "spurious," because spiritual things, albeit they can only be spiritually discerned, have nothing in common with vaporiousness and intangibility. Things may be celestial without being cloudy and remote. In his little book "On the Side of the Angels" Mr. Harold Begbie remarks (and it is literally true):—

The man who looks into our eyes and whose body we can touch is as definitely a spirit as the invisible hosts of heaven.

If the idea of man as "definitely a spirit" seems dim to us it is only because we see dimly. By a method of inversion (for which the Theology of the past is mainly responsible) we have taken the fleeting things of sense and time as our standards of reality and banished reality itself into a region of speculation, mystery and remoteness. Greater than the substance has been the shadow it cast; in contemplation of the husk the kernel has been overlooked.

The tendency to take literally things which have only a symbolical meaning—as in many scriptural examples—has for its other extreme the habit of refusing to take literally things which are literally true. Man is only a real being in so far as he is a spirit; his habitation, whether in this world or any other, is only a reality to the extent that it is a spiritual region. Love, we are told, is the only power that can transform the life of earth and banish all those things which make it for most of us a sorrowful and unsatisfying adventure. We have heard it proclaimed a thousand times, and nearly always it is received as a kind of abstract proposition, true in a kind of metaphorical sense but having very little application to the practical needs of the age. And yet it would be impossible to put too close and literal an interpretation on the statement, for if Love is not at least as real a force as steam, sunshine or electricity, then it has no existence at all. Here, then, is an instance in which, to reverse the complaint to which

we have referred, our error has really lain in neglecting to materialise the spiritual, to bring it down to the level of our daily needs. There is no question of degrading this wonderful power. We have not degraded electricity by making it carry our messages, drive our trains, operate our machinery, and light and warm our dwellings. It may be objected that there is no comparison between the two things—that they belong to different orders of existence—one spiritual and the other material. It is a false division. Life is a unity, having differences of degree but not of kind. There is an unbroken continuity throughout. Nowhere is there any impassable gulf. We are left astray by words; the names differ; the things, in essence, are the same.

Let us think of the matter from another standpoint. The physical world, what is it? A globular body, weighing so many millions of tons, rolling in space around its primary, the sun. Real enough, as we judge reality, although we are apt to overlook the fact that we have nothing more real than the things we examine whereby to test their actuality. Dr. Johnson "confuted" Berkeley the idealist by kicking a stone in the street, apparently forgetting that the idealist's theory of the non-reality of matter involved boots and feet as well as stones.

But having agreed that the physical world is a real world, we next ask, what is the spiritual world? Judging by the popular view it would seem to be an exceedingly rarified region of thought, emotion and ideality—a land of dreams. But seers have told us, and we can determine the matter quite logically by deductions from ascertained natural law, that it is a vast zone or stratified belt in the stellar universe. There are, indeed, several such zones built up quite naturally from the refined matter of this world and other worlds of the physical order. Whether we call these zones "spheres" or "worlds" or "spiritual states" matters little. The point is that they are real in every sense of the word. There is nothing phantasmal or fantastic about them. But doubtless their substantiality will not be generally realised or understood until mankind has discovered the reality of many things nearer at hand which it persists in treating as phantoms and illusions, while clinging desperately to the idea that other matters ephemeral as mist-wreaths are the only tests and standards of reality.

There is much pother concerning the difference between Spirit and Matter. The Transcendentalist and the Realist waste many words and much ink in exalting one and flouting the other. "This non-existent Matter!" exclaims the apostle of the transcendental, encouraged by the recent findings of Science. "This nondescript elusive Spirit!" retorts the man who holds by the visible and tangible world. The two views are about equally true—and false. It may, indeed, be said that nothing is a complete truth that has not two apparently antagonistic sides. It is certainly so here. Matter and Spirit appear to contradict and deny one another. In point of fact the twain are one, capable of being viewed from two sides—the interior and the exterior—Spirit and Substance, Force and Form—the double aspect runs through all; we can never have one without the other. We can never seize Spirit nor ever escape from it. We can seize Matter only to find that it always escapes us. In the end, then, we come face to face with the conclusion that Life in all its forms is a manifestation of an Infinite and Eternal Reality, our exploration of which is limited only by the limitations of our thought. The Universe has room for millions of worlds more subtle and refined than our own, for countless myriads of intelligent and organised beings besides ourselves—and neither worlds nor peoples, although invisible to us, need be any less real and substantial.

A MESSAGE TO THE BEREAVED.

(FROM SIR OLIVER LODGE.)

The amount of mourning and suffering throughout Europe at the present time is something terrible to contemplate. The loss to those who have gone over is not to be minimised: violent death while young is a serious calamity—a man-made tragedy with dire consequences—and lamentation is natural and inevitable. But it must be remembered that, from the point of view of the individuals who have gone over, there are many mitigating circumstances. They have done their duty; they have sacrificed a useful career here; they have given up all they possessed; and it will be requited to them. By such a death a burden of sin is lightened; some atonement is made. Good friends are waiting for them: their help can be utilised, and is much wanted, for their fellows who are coming over; and they themselves will continue in the joy of service.

They would like their friends here to recognise that, and not to mourn them unduly; above all, not to consider them as gone out of existence, as extinguished and no longer real. Sorrow at their departure is inevitable, but grief which is excessive causes them pain.

They did their work here, they will do it there; and in good time reunion may confidently be looked forward to. If the truth of these matters were only clearly and widely realised, the mourning would be not only more resigned but actually more hopeful.

Death alone is not to man the greatest evil, and in some sort they are happy in the opportunity of their death. This ought to be recognised by those who survive, and we should not grieve unduly for those who have only gone on before us.

OLIVER LODGE.

November, 1915.

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 28TH, 1885.)

Mr. Alaric A. Watts, one of the Assistant Secretaries to the Board of Inland Revenue, and so well-known to our readers, has retired after a period of over forty-two years' service in the Department.

CLAIRAUDIENCE.—One night I retired to bed at 11 o'clock p.m. A voice which sang out plaintively, "Doctor, doctor!" kept me from sleeping until 4.30 a.m., when I fell asleep, the voice ceasing. At 6.30 I was called to a midwifery case in the country fifteen miles from my residence, and when I came to the bedside of my patient I recognised the voice at once. The patient told me, moreover, that she had been singing out for me all night, but fell asleep after 4 o'clock on account of the pains ceasing about that time.—[From a record of personal experiences contributed by Dr. Charles W. Rohner.]

By the way . . . the Psychical Researchers are adding as alarmingly to the Queen's English as the Spiritists and Theosophists have already done. We must soon have a new dictionary. The last number of the "Proceedings" literally bristles with a terminology which makes it appear like some manual, not of psychology, but of physiology or therapeutics. Surely, surely we are on the wrong track! Physiology is a blind alley, an unreliable ally—must we indeed throw this sop to the Zeitgeist Cerberus, or won't he let us pass?—[From an article on Spiritism by the Hon. Roden Noel.]

TRANSITION OF SIR WILLIAM VAVASOUR.—We learn with regret of the passing from mortal life of Sir William E. J. Vavasour at the age of sixty-nine. He was the holder of one of the most ancient of the Catholic baronetcies and was a near connection by marriage of the late Cardinal Vaughan. In his younger days he saw active service in Italy as one of the Papal Zouaves. He is succeeded by his elder son, Lieutenant Commander Leonard P. Vavasour, N.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XVIII.—DELICACY OF FORCE ACTIONS UPON THE MEDIUM.
SUPPOSED WEIGHT OF LEVITATING STRUCTURE.

If the reader will refer to Article XV., page 535, he will find an account of what occurred to the weight of the medium near the commencement of a séance in which phenomena were slow in starting—a rare occurrence with the circle. Some time after the processes outlined in the article had terminated and the medium had regained her weight, I carried out an experiment the results of which are, to my mind, significant and interesting.

Experiment 38.

The medium being seated on the weighing-machine, her weight + chair + board balanced at 9st. 10lb. 12oz., I said to the operators, "Please take 2lb., or thereabouts, off the weight of the medium, keep her balanced at that, and rap as loudly as you can." In a very short time after my request her weight was reduced, as evidenced by the lever falling against the bottom stop, but I found when I moved the rider back that more than the 2lb. desired had been removed. I therefore told the operators to add a little to her weight, which they immediately did, but they slightly overstepped the mark, and I had to ask for a trifle to be taken off again. This slight adding and subtracting of weight was done at my request three or four times until the machine just about balanced at the required reduction. It was interesting to see how steadily the operators could hold the reduced weight when once told that they had obtained it. Then they rapped. With 2lb. off (or within a trifle of 2lb.) the raps were quite soft; and on inquiry if that was the loudest they could do, they answered in the affirmative. Then I asked for more weight to be taken off the medium, about 4lb. total. Approximate balance was obtained as before. The operators overstepped the mark, and I told them, as before, to add on a little weight, when they went a little too far in the other direction. I had to tell them nearly a dozen times to add or subtract a small amount of weight in order to get the rider just to balance at the 4lb. reduction required. But finally they were successful. Then they rapped, and this time the raps were louder. I asked for a 7lb. reduction of weight, when the whole process had to be gone through over again. When final balance was obtained the raps were very loud. Then again, with 10lb. off, the loudest raps, really blows in this case, were heard. The medium's weight could still be greatly diminished, but I noticed that further reduction seemed to add little or nothing to the intensity of the raps.

The extraordinary part of this experiment was the way the operators could, at my request, take off, or add on, minute amounts of weight to the medium, as small as half a pound or less, in order to make her balance at the amount desired, and how they could hold the reduced weight steady once it was obtained.

During levitation, as I have said in previous articles, no reduction in the medium's weight was ever noted, but, on the contrary, always an additional weight practically equal to the weight of the table. I have sometimes wondered, if a cantilever or other structure projects from the medium, and if this structure has a physical basis, whether it would not necessarily also have weight. The reader, of course, should not place too much reliance on the result of the next experiment—I do not do so myself—but he should take it for what it appears to be worth, and see if it fits in with the results of future research.

Experiment 39.

The initial weight of the medium + chair + board was 9st. 10lb. 12oz. I said to the operators, "I do not wish you to give raps, but to put the 'power' you use for levitating the table under the table, but not to levitate it or act on it in any way." I repeated the request slowly several times. They said they thoroughly understood what I required. The medium's weight began to decrease, slowly and a little spasmodically, and it became fairly steady again at 8st. 10lb., though there were fluxes

below this. Hence, according to the operators, the weight of the field or structure required for levitation of the séance table is about 14lb. or 15lb. But, as they may have been doubtful of my meaning—though they did not appear to be so—I pay no attention to this result at present. It may come into the general scheme of things later on.

THE MEDIUM AND THE CIRCLE.—IDEAL CONDITIONS.

And now, as the research has been in progress for six months, I would like to address a very few words to my readers. Looking over the results obtained, I am fairly well satisfied. I think we have hold of some of the basic facts, and though the end is nowhere in sight, still matters are proceeding hopefully. I have been asked how it is that such satisfactory levitations, rappings, and so on can be so regularly obtained at my circles. In the first place my medium is young and healthy, and is supported by a circle whose members all belong to her own family. The utmost harmony of sentiment exists amongst them all. In the second place the medium, each member of the circle, and myself have the experimental work very much at heart. The medium gives me her very best work. She is a great and wonderful psychic and will, in all likelihood, develop much further as she gets older. In general, each sitter at my experimental circles has but one thought—that he or she may bring to the séance-room the best conditions of bodily and mental health, so that the operators may labour to the greatest advantage.

Miss Kathleen Goligher, the members of the circle, and myself wish to thank the many friends who have so kindly expressed appreciation of our united work. A little encouragement in a research of this type is good for everybody concerned.

ROMANCE AND REALITY.

A NOTE ON THE VISIONS AT MONS.

The "Boston Transcript" which, like other newspapers throughout the world, has contained accounts of what has been termed the Mons Legend, after describing the controversy which has raged in this country around Mr. Arthur Machen's story "The Bowmen," and Mr. Harold Begbie's reply "On the Side of the Angels," says:—

Machen has never denied that spirits do exist and may sometimes manifest themselves; he merely says that he has sifted the stories of those angelic apparitions and found no first-hand proof for any of them. Therefore he takes it that they are more or less unconscious perversions of his published fantasy. Begbie supplies first-hand evidence of the stories about the angels, and urges that they and Machen's ghostly bowmen have no relationship; the angels are simple facts, and not an offshoot from Machen's fiction. Such coincidences have happened before. Long ago James Payn wrote a novel, and at the end got rid of a lot of imaginary characters by sending them on a visit to a volcanic island in the Pacific, and whilst they were staying there the island suddenly collapsed and vanished beneath the sea with all its inhabitants. Whilst the critics were protesting against the wild improbability of such a finale, the newspapers came out with a sensational account of how a volcanic island had just been abruptly swallowed, with its population, by the waters of the Pacific, and Payn triumphantly called attention to it, and claimed that Nature had plagiarised the events from his book!

SPIRIT MINISTRY: AN ILLUSTRATION.—The belief in ministering spirits hovering around and directing the footsteps of mortals is too deeply embedded in the hearts of men to be cast aside at this time of day. Our investigations confirm what has hitherto been but a pious intuition. The late Dr. Ellicott, Bishop of Gloucester, to whom Protestant Christendom owes so much, told me not long before his death that he knew the relative who was thus attending him, and he added that he required no proof from spiritualistic researches that such was the fact. This prelate was on one occasion riding down a hill at Bristol with his groom behind him, when he passed a heavy traction engine toiling up, towing some very large and heavy wheels. On reaching the bottom of the hill he was impressed to turn down an alley to the right. His groom had barely entered the alley when one of these heavy wheels being accidentally detached from the engine, flew past the mouth of the alley and over the very spot on the high road where he had been riding a few seconds before. The Bishop attributed this sudden impression, which to onlookers would appear nothing but absent-mindedness, to the intervention of his guardian angel or ministering spirit.—[From "Glimpses of the Next State," by Vice-Admiral Osborne Moore.]

WAR AND THE UNSEEN WORLD.

FROM AN ITALIAN STANDPOINT.

To the Italian journal, "L'Adriatico," of the 7th ult., Professor Falcomer, of Venice, contributes a long article entitled "The Faith of Men and the Influence of the Invisible in War." It is too long to reproduce in full, but we offer the following English version of some of its more striking passages:—

THE INVOCATION OF ADMIRAL TOGO.

The illustrious commander Togo, in his reply to the rescript in which the Mikado praised him and the troops for the taking of Port Arthur, concludes thus, after thanking his Sovereign:—

If our success passes even our hopes, we are indebted for this to the great virtues of your Majesty and to the protection of the spirits of your Majesty's ancestors, not by any means to the actions of any human creature.

The invocation of Togo recalls to memory that of the Minister Barzilai at the inauguration of the monument to Imbriani, when he said, addressing the spirit of the man whose death they commemorated:—

Matthew Imbriani, thou hast heard? Thou hast understood? The dream of thy whole life (the liberation of the unredeemed lands) is about to be realised.

That invocation found a great echo in the hearts of the thousands there assembled.

Here one recalls, also, the oration in which Antonio Fradetto declared his faith before the enthusiastic crowd at Cavour's funeral in these words:—

I have always believed in that which the poet has called the celestial correspondences of love-ties between those who were but have passed on and those who remain with us. . . . Let me believe, therefore, that also those venerated men whom we mourn, whose forms and whose names are sculptured on these walls, return, to-day, conscious spirits dwelling with us and rejoicing in our joy. . . .

THE EMPRESS'S VISION.

Here is a fact that proves how deeply the Empress of Japan was interested in a premonition received in a dream. A youthful Japanese, to whom we suggested the idea of teaching in his native tongue at the School of Higher Commercialism in Venice, was pleased to relate to us the fact, translating it from the political periodical "Tokio Asahi," of April 12th, 1914.

Amongst other notices on the death of the august Sovereign this journal describes a dream which the latter had on February 6th, 1904. On the outbreak of the Russo-Japanese war the Empress was staying at her villa at Hayama, and it was there that she dreamed that the spirit of Ryoma Sakamoto, a Japanese patriot, dead some fifty years, whose life had been sacrificed for his country against invaders, visited her.

This spirit presented itself before her in a passage of the villa, and announced to her a prophecy in these words:—

The war will have a successful ending for us without a doubt.

Much impressed by the apparition of one totally unknown to her, the Empress spoke about it to the Emperor, who, being himself much impressed, asked for information regarding the dead man. His generals, Yamagata and Oyama, told him all about Ryoma Sakamoto, and how he had loved and died for his country. A portrait of the dead patriot was procured and presented to the Empress, who recognised the face of the spirit seen in her dream. It is a well-known fact that the war of 1904-5 ended favourably for the Japanese.

INTERVENTION OF INVISIBLE HEROES.

Among other anecdotes of the battle of Tshushima, the war correspondent, Luigi Barzini, related the following episode:—

Through a fateful coincidence the battle took place near the spot where the *Hitachimaru*, with other Japanese transports, crowded with troops, was sunk by the Vladivostock squadron, and the drowning were fired upon and left to perish. The people of Japan, who surround death with the most poetical of religious beliefs, still believe that up from the depths of the sea came . . . with the roar of the tempest some all-powerful supernatural force, and that millions of invisible heroes, awakened by the sounds of the battle, flung themselves into the conflict with the strength of their immortality to fight once more for their country.

Similarly, in the Spiritualism of the Latin races, in face of the horrors of actual warfare, willed and prepared for with Mephistophelean cruelty with a view to sudden and crushing success, echoes the voice of Léon Denis, who says:—

But spiritual powers have intervened, they have aroused in the threatened nations a heroic power of resistance; they have caused to spring up in men treasures of valour and courage, long accumulated through prior existences right down in the souls of Kelt and Slav. Behold what a change after six months of war! From the first the Germans fought for conquest; to-day they fight to defend themselves and to survive.

Why not believe or admit the possibility of spirit intervention, through inspiration? Has not the human race had proofs of the "Beyond," oh, illustrious friend and psychic, Abel Rey? *Mens agitat molem.*

—Translated by GERALDINE DE ROBECK.

PROBLEMS OF THE OTHER LIFE.

THE NATURE AND GEOGRAPHY OF THE SPIRIT WORLD.

By G. E. OWEN.

Many and difficult are the problems associated with the next state of existence. Man lives a natural existence after death, as the phenomena of Spiritualism clearly show. Where he is and what is the nature of the world in which he finds himself is puzzling to many of us. For him to be himself, living a self-conscious, active and normal life, certain conditions essential to our present state of being are also indispensable to the next. When those are clearly seen many difficulties disappear. Some of them are briefly considered below.

The question of the spirit world having "geography," as Mr. W. H. Evans pointed out in *LIGHT* for October 30th, is difficult of acceptance, save to those who have realised in a measure the nature of that world. This point, as Mr. Evans states, was submitted to "Morambo" as a query a few weeks ago, and this spirit guide of Mrs. Wallis, whose answers to questions always contain a wealth of philosophy, stated in his reply that the other world bore a resemblance to ours, but with a difference. That statement agrees with our clearest concepts of the conditions of existence there.

Thus the spirit world has its matter, but not our matter; its space, but not our space; its time, but not our time; its external objectivity, but not our external objectivity; its geography, but not our geography, &c.

Presumably the query put to "Morambo" was a sequel to the statement which Mr. E. W. Oaten made in his admirable paper on "Some Problems Concerning the Next State of Life," which was read at the National Union's Annual Conference at Hull, and which the Union recently issued as a pamphlet. Mr. Oaten, after saying that man's environment in the next life is a reflex of his mind, whereas here his mind is largely the result of his environment, says: "That being so, there can be no geography in the spirit world as we know geography here."

Now, it is not quite clear how Mr. Oaten would have us to read this sentence. If he means the geography of this world does not obtain there, then he is perfectly right. If, on the other hand, he means that man in the spirit world has not the geographical consciousness, then he is not.

A law of life, which is axiomatic even amongst those who are unable to cherish the conclusion that there is a life beyond death, is that its manifestation in any of its modes and on any of its planes is inconceivable and unthinkable apart from and independent of form or organisation. Where the rationalist and materialist have erred in their thinking is in denying a future life through not realising the existence of matter in forms of attenuation beyond their present consciousness. They say we cannot have life apart from matter. True. That being so, they conclude matter belongs to this world and does not exist elsewhere, so that there cannot be another life.

But our non-experience of a thing is not a reliable guarantee of its non-existence. The law of form being an essential to existence in any world, man in the next state, as here, possesses a body. That body is related to and constructed from the

elements associated with that state precisely as our present bodies are related to and constructed from the elements associated with this. As bodies always consist of matter it follows that for man to exist and have a body in the next life that body must be composed of matter in some grade. Matter is, therefore, a property of the spirit world. Thus the difficulty of those thinkers who deny existence beyond death disappears as the matter of that world supplies life with its means of manifestation—namely, a body—just as does the matter of this.

To make possible the enjoyment of existence either in this life or the next, man must be conscious of the existence of something other than himself—of externality and objectivity. The philosophy of perception, as quite an army of illustrious thinkers have long ago clearly seen, is that something antithetic to the percipient must exist before perception can be experienced. Consciousness in the next life, as here, is only possible when man perceives and conceives that which is not himself. "Every conception of self," as Sir William Hamilton has said, "necessarily involves a conception of not-self." Again, this penetrating thinker truly held that "Consciousness is only possible under the antithesis of a subject and object of thought, known only in correlation, and mutually limiting each other." "The fundamental condition of all consciousness," says Spencer, "is the antithesis of subject and object." This is so as seen in our existence here. We have man the subject and the material world the object, giving us respectively consciousness and that of which it is conscious; the thinker and the thought; the percipient and that which is perceived. The former is always mind or spirit; the latter is always matter. What is not self here is matter. To exist in the other life similar laws and conditions are required. Thus man will think there. What he thinks of is something different from himself, and is there, as here, always matter.

Man in the spirit world, environed with and immersed in its matter and using a body composed of and related to it, is therefore still subject to limitations. In that world there must be places which are removed in terms of distance from him. That being so, it must possess geography. Tolstoy has well said, "Matter is the limit of spirit." As, therefore, life or mind and matter are inseparable, every state of existence must have its limitations. Matter we may also describe, but not define, as mind or spirit in manifestation.

As there is matter in spirit life, that life must have its geography, its time and space. The consciousness of location—space—and the consciousness of duration—time—are experienced as they form part of its conditions in the spirit world. It is a great error, often committed by many who are unaccustomed to think on these questions, to seek for or try to locate the spirit world in the space of the physical universe. In extension we are conscious that this sphere of existence is boundless and infinite. In like manner man, when he loses at death what gave him the consciousness of this world, discovers, through the coming into activity of his psychic nature, that he is in possession of the consciousness of another, a changed sphere of being which again in extension is infinite and limitless. It has no outside. Hence the philosophic folly of locating infinity.

Space and time, as Kant told us, are related to and the outcome of sense-perception. The space and time of the next life bear the same relation to it as ours bear to this world. Many definitions, more or less satisfactory, have been given to them. To venture on yet another definition of space which may possibly also apply to the space of the other world, we hold that Space is matter. It is matter in its imponderable or unsolidified form. A planet—a solidified state of matter necessary to support human life—is matter in a ponderable form immersed in an ocean of space, of imponderable matter, of ether. The best, though imperfect, illustration to explain that conception of space is to think of a totally submerged iceberg in the sea. The water would represent space, and the block of ice the planet. The ice, just like the planet, is composed of the element surrounding it, and both are resolvable into ether and water.

A great question which has puzzled philosophers through the ages is the nature of the external world, and whether it has an actual existence or not. The systems of philosophy known as Idealism and Realism, with their numerous sub-divisions, seek

to throw light on it. Realism holds that the outside world, with the matter of which it is composed, has an absolute existence; Idealism that it has only an arbitrary and a relative reality. There are various shades of Idealism, but an analysis of consciousness in the light of the knowledge Spiritualism imparts of the existence of a life beyond this one, wherein there exists matter, shows clearly that Absolute Idealism, which regards matter as states of consciousness appearing but not actually existing as an external and objective reality, is the one which explains most satisfactorily the external world. All without is in reality within. All external objects are nothing but modifications and transitory changes of consciousness.

The outside world is not the cause but effect of consciousness, and consciousness in its turn is determined by the organism man is in possession of. Thus here he is conditioned by the physical body. That body is responsible for him receiving various sensations which give him in effect the consciousness of the external world and its matter. The external world is therefore the effect and not the cause of sensations.

A moment's reflection on what happens at death makes this perfectly clear. When man dies everything belonging to the physical body comes to a standstill and is discarded. Physical consciousness ceases, and with its cessation the external world to which he has so long been accustomed disappears. The body fitted for the next world then comes to the surface and its senses and organs are excited into activity, with the result that the man becomes conscious of another and a new external world, which is the spirit world. And just as that other world and its matter are the effect of the changes that take place when man is born into it at death, so the present world and its matter are the effect of the changes that take place at man's birth into it when he "dies" to a former state of existence.

In the query to "Morambo" allusion was made to Mr. Oaten expressing his view that A. J. Davis was speaking "in an elementary way to elementary scholars." As there are matter and growth in the spirit world, then the hills, valleys and vegetation Davis mentions are quite natural. Still it does not follow that everything he said is to be accepted without question, and Mr. Oaten is to be admired for his courage in maintaining that some things Davis said are open to dispute. To the writer for a long time now the theory of the nature and locality of the spirit world as given by Davis, Tuttle and others is entirely, if taken literally, untenable. They say this world throws off matter which goes to form the other world. In doing that they give to matter an existence, a reality, independent of mind. That surely is not so! The problem deserves the consideration of Spiritualists.

THE STUDY OF VIBRATIONS.

A pamphlet of unusual interest, published in the early 'nineties, has recently come into my hands. It is entitled "The Science of Homoeopathy," and was written by Mr. W. Buist Picken, an occasional contributor to these columns. Its theme is the action of "Nature's finer forces" in the realm of medicine, and its closely reasoned statements throw a flood of light upon certain obscure phenomena in connection with the remedial action of drugs. Science teaches that the universe is vibratory, that the matter of the human body is the same as that of the world around, that its forces obey the same laws and are identical with those of Nature. If equal waves of water, originating in different sources, meet and coincide, the height of the resulting waves will be doubled; but if they are in opposition—the crest of one occupying the trough of the other—still water will be the result. Two vibrating tuning-forks can be so arranged as to nullify one another's vibrations and produce silence; similarly the luminous undulations of two impinging beams of light can be made to counteract one another and cause darkness. In each case we have an instance of what is known as "interference," a phenomenon characteristic of all forms of vibration.

Health and disease are dynamic or spiritual in nature and originate in molecular and atomic motions. It is this motion which in homoeopathic treatment is reached by the molecular motion of an appropriate drug, and either increased or annulled in precisely the same way as are the waves of water, sound and

light. Such, briefly, is the most salient point in Mr. Picken's argument. But apart from its interest and value as a possible solution of perplexing homoeopathic problems, it has a striking significance for the psychic inquirer, who may perhaps find in the phenomenon of "interference" a reasonable explanation of the retarding effects of disbelief or hostility in the séance-room—the antagonistic thought vibrations of the sceptic tending to neutralise the delicate vibratory forces of mediumship.

A. B.

A MENTAL ELIXIR.

While not prepared to admit our conversion to the doctrines which Annie Rix Milnitz enunciates in "The Renewal of the Body" (L. N. Fowler, 2s. 6d. net), we own to feeling attracted by the tone of the book and to admiring the skill with which the author works out her central idea. She starts with the dictum that each of us possesses a perfect body, which is the eternal expression of the Holy Spirit, and that whenever and wherever this "sun-body," or "body electric," as she calls it, shines through and is reflected upon the form of flesh, "there we see vigour and health, youth, intelligence, and love, and all that is admirable in human embodiment." The earthly body of time and space is not, as we have supposed, material; it is mental; it has been formed by human thinking and feeling, and "can be reformed by new thoughts and new feelings, patterned after the glorious body of our God-being." The organs are ways of thinking, and each organism is a collection or aggregation of thought. Thought is not confined to the brain; it is everywhere.

Having thus cleared the ground, the author takes the twelve chief departments of the body, beginning with the head and ending with the feet, and considers each in turn. The head naturally stands for our thoughts concerning intelligence. The neck stands for grace—not the attribute in a physical sense, but the realisation of the grace of God working in the affairs of men, and we are aptly reminded of the counsel in Proverbs: "Keep sound wisdom and discretion; so shall they be life unto thy soul and grace to thy neck." The shoulders signify our belief in power to uphold, the chest and breast stand respectively for protecting and nourishing love. So we are taken downward through all the divisions of the body till finally in a chapter appropriately entitled "Paths of Pleasantness"—which is very pleasant reading—we learn that "the feet of the Spirit are the thoughts that are swift and sure and that truly walk the way of life." All this is very delightful; it is only when we look at it from a practical point of view that this beautifully reared thought-building seems to totter a little—as, for instance, when we ask ourselves whether an ache in our shoulders is really due to distrust of our ability to bear life's burdens, whether our stiff neck has been caused by an ungracious and obstinate disposition, or, if we suffer from swollen feet, whether it must be owing to our having indulged the false idea that our path in life is a hard one. And unless we can be sure that pessimistic or unkind thoughts have caused the trouble, we cannot feel much confidence in the power of thoughts of an opposite character to effect a cure, though they will doubtless help.

We should not let ourselves be burnt for our opinions—we are not so certain of them as all that. But we might let ourselves be burnt for the right of possessing and changing our opinions.—NIETZSCHE.

"COMFORT AND ETERNAL HOPE."—We understand that Messrs. L. N. Fowler and Co. have in the press a second edition of Mr. L. V. H. Witley's "Words from Within the Veil." The following is taken from a letter addressed recently to Mr. Witley: "I must just say 'God reward you' for all the wonderful comfort your book, 'The Ministry of the Unseen,' has brought me. God has taken to Himself my brave, precious boys, who were fighting with many others, and through your writings and your dear wife's inspired words I now realise all is well with them, and 'the best is yet to be.' I have had your book continually by my side, and the comfort and eternal hope I have received from it is wonderful." Mr. Witley's books may be had from the publisher of LIGHT.

SIDELIGHTS

Lady Muir Mackenzie, whose portrait appeared the other day in an evening paper, is stated to be engaged in organising a National Consumers' League to combat high prices.

The current issue of the "Review of Reviews" amongst other interesting items contains an excerpt from an article, "The Heart of Hellas," in the "Asiatic Review," which deals with the work of M. Venizelos and Dr. Drakoules, and is from the pen of Miss Felicia Scatterd, whose portrait is given.

A correspondent suggests that readers of *LIGHT* might hand their copies when done with to the Post Office to be forwarded to the soldiers. We doubt, however, whether this is quite feasible, since the offer of the Post Office appears to be restricted to magazines and books. But copies of *LIGHT* might certainly be sent in the regular way, or included in parcels of newspapers.

The late Mr. Jonathan Brierley ("J. B." of the "Christian World"), from whose writings LIGHT has made so many quotations in the past, is the subject of a biography by H. Jeffs, lately published by James Clarke. "J. B." exerted a fine influence on the thought of his time, his writings being marked by clarity of thought, a vigorous humanity, and deep spiritual insight.

Mr. H. Blackwell sends us the following quotation from a letter received by him from a correspondent in Wales: "From all I have heard from men who have returned from the front, the war is making them think, and to use the words of one man near here who used to be a very defiant Atheist, 'I always said nothing could ever make me believe in God, but I do so now, and more than that I feel we are fighting on His side and we will win. The men out there feel it's not simply an ordinary war; there's Something or Someone helping us.'"

Some of our recent quotations in "A Generation Ago" fit curiously into the events of to-day. We may note, for example, the reference to John Wesley's attitude towards apparitions, approving the belief in them and using the very same phrase, "old wives' fables," employed the other day by Dean Inge in stating his disbelief. Then we have the report of a meeting at Newcastle thirty years ago, at which Mr. Joseph Cowen, M.P., an eminent figure in the politics of the time, promises his support in repealing the antique legislation used for the persecution of mediums; also an appropriate item to-day.

"Little Builders: New Thought Talks to Children," by Dorothy Grenside (G. Bell & Sons, Ltd., 1s. 6d. *net*), is a series of conversational essays adapted to the child mind, and containing a foreword by Ralph Waldo Trine. They carry much wholesome teaching in attractive form, but we think a better reason could be given to the child for the fact that he may love one person "and yet pass another by." "I think," writes the author, "it is because you have known him in an earlier life than this." The natural laws of attraction and repulsion do not call for such a remote explanation.

THE MARYLEBONE ASSOCIATION.—We are informed by the Council of the Association that the discontinuance of their Sunday services at Paddington-street was in no way attributable to any irregularity in the conduct of the meetings, the whole circumstances having been placed before the landlord's agent before the hall was hired. The hostile action taken seems to have been purely the outcome of sectarian bigotry.

THE MOTOR AMBULANCE FUND.—The "Two Worlds" is to be congratulated on the successful results of its enterprise. We have not the figures to date, but believe that the amount is now well over £300. The collection at the Marylebone Association meeting on Sunday last, amounting to £5, was devoted to the fund. Donations should be addressed to the hon. treasurer, Mr. J. J. Morse, at 18, Corporation-street, Manchester, and cheques crossed "Union Bank of Manchester, Corn Exchange Branch, Motor Ambulance Account."

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Animal Survival.

SIR,—Allow me to thank your correspondent, J. C. Dunn, for his letter on this subject, and to endorse every word of it. It is specially for the unhappy, forlorn and unconsidered animal that we crave a heaven, and the spirit quoted by Mrs. Salis must have been when on earth indifferent to the suffering of our humble brethren or singularly ignorant.—Yours, &c.,

LOUISA BIGG.

The Visions at Mons.

SIR,—The following extract from II. Maccabees v, 1, may interest your readers as bearing on these visions :—

Now about this time Antiochus made his second inroad into Egypt. And it so befell that throughout all the city, for the space of almost forty days, there appeared in the midst of the sky horsemen in swift motion, wearing robes inwrought with gold, carrying spears, equipped in troops for the battle; and drawing of swords; and on the other side squadrons of horse in array; and encounters and pursuits of both armies; and shaking of shields, and multitudes of lances, and casting of darts and flashing of golden trappings, and girding on of all sorts of armour. Wherefore all men besought that the vision might have been given for good. (Revised Version)

—Yours, &c.,

H. SEVERN.

Cheltenham,
November 21st, 1915.

A Dream Problem and Some Solutions.

SIR,—With regard to the problem stated on page 556, in my opinion the dreamer is lecturing to a group of his own thought-forms. It is said by some that thought-forms vividly projected on to the astral plane retain shape and being for a time, varying in proportion to the force with which they are projected, and that, occupied and worked, so to speak, by vagrant spirits, they can assume an appearance of independent action that is very deceptive. The dreamer mentioned in LIGHT, having created them during the day, lectures to them at night, trying to persuade them—quite correctly—that they are not really there! I may add that on one occasion an intelligence, professing to be a character from one of my own novels, visited me during a séance, the circumstances rendering any suggestion that the incident emanated from my own brain most improbable.

—Yours, &c.,

ROSE CH. DE CRESPIGNY.

November 22nd, 1915.

SIR,—May I point out that the extract you give of a communication from me on this subject is intended to be ironic? The truth, I think, is that, when dreaming, we can no more prove we are dreaming, than we can prove, when awake, that we are *not* dreaming.

The irony of what I wrote lies in this : The dreamer is in a *full* universe not restricted by time or space and a universe, too, of full love. And yet he argues that his *real* life exists in a limited universe of time and space, where fullness of love does not exist. His argument rests on proof that the greater is contained in the less.—Yours, &c.,

F. C. CONSTABLE

Wick Court, near Bristol,
November 22nd, 1915.

"Magical Arithmetic."

SIR,—With regard to the Indian calculating boy, you quote Mr. Capper as saying that the boy "multiplied in his head." But Mr. Capper had previously stated that the boy was "half-witted." His head, or his brain, was therefore not of much use to him—I may say of no use so far as his calculating capacity goes. It is evident to my mind that the knowledge (for it can be nothing else) which the boy possessed was subconscious knowledge, and that had he not been half-witted he probably could

not have so lost himself outwardly as to gain himself inwardly and permit of a demonstration of this knowledge. He gave his answers without thinking, and solved the problems as one does in sleep. Even had he been intelligent, and highly educated, it would not have been possible to give the answers so quickly by means of his brain. This wonderful faculty, which is not the result of thought or calculation, must either come from the boy's own spirit, that is to say, from the subconscious which, being purely spiritual, is never wrong, from some friendly spirit, or from God. I cannot think it comes from God, for it is so rare a gift and one which, so far as I know, is never given to girls. Whether it is really rare or only rarely manifested ought to be susceptible of proof, for this Indian boy is, I take it, in a trance-like condition when making his answers.

Hypnotism would be of no use, for, if I am rightly informed, one knows, under hypnotism, only what has happened to oneself in the present life.—Yours, &c.,

CHARLES F. MOXON.

Hove, November 16th, 1915.

Superphysical Dimension: An Inquiry.

SIR,—Does a mind, spirit, or soul extend throughout the space of a person's past experience? Operations of the mind are events in one's experience and should have place in the field of one's experience. A true field in space of one's entire experience should include at least all the space his body has occupied, together with that of his sensed surroundings, and should accord in length with the path through which his body has been carried by the movement of the earth at the mean rate of twenty-two, or more, miles a second.

The question has never been raised before so far as I can learn.

Are there any among your readers who will endeavour to secure an answer to this question from the spirit world?—Yours, &c.,

MALCOLM LEAL, M.D.

Colchester, Connecticut, U.S.A.

November 8th, 1915.

The Dark Powers and the War.

SIR,—Mr. Sinnett's idea that the war is the result of the obsession of the German people by diabolical powers has a certain plausibility when some of their methods of carrying on war are taken into account. Viewed from a different standpoint, the same things will assume strangely different shapes. "Your God is my devil," said the liberal theologian to the crabbed Calvinist; and so some very ordinary human spirit may appear as angelic, human, or diabolical, according to the "taste and fancy"—I mean the general mental bias—of the beholder.

But as to the general proposition I imagine that the human race, as consisting of spiritual beings, has in itself all the potencies of the most sublime good and the most awful perversion of that good, quite independently of the assistance and inspiration of fabled monsters of the Pit.—Yours, &c.,

JAMES BARR.

November 19th, 1915.

[Mr. Sinnett's article on this subject in the "Nineteenth Century" is dealt with in "Notes by the Way."—Ed.]

"A False Doctrine."

SIR,—Darwinism is the method which secures the survival of the greatest possible number of those who are adapted to survive. It has produced in its time the microbe, the mosquito and the man. There is "no (dashed) merit about it." It does not produce morals except incidentally. Its sole object is population. But the Germans thought they would give it an ethical bias.

Now your German is the most logical of all living creatures. It is this ruthless pursuit of logic to the bitter end in spite of honour, humanity, and every other obstacle that accounts for much of their ignoble conduct in diplomacy and war. Logic is excellent if you are quite sure of the soundness of your premises; otherwise it is best to temper it with a little compromise.

They argued in this way: "We Germans are the most gifted race on earth and possess the finest Kultur. Our manifest duty, therefore, to our kind is to spread both of these super-entities as far as they will go; and the way to do that is by conquering and dominating our neighbours and taking over their colonies, furniture, railway lines, &c." According to the Darwinian formula ethically interpreted, this argument is perfectly sound, if the premise be granted—if the German race really had been.—Yours, &c.,

N. G. S.

SOCIETY WORK ON SUNDAY, NOV. 21st, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—The inspirers of Mr. J. J. Morse delivered an eloquent and comforting address entitled "Our Message to a World in Tears." The whole of the collection was given to the "Two Worlds" Motor Ambulance Fund. Mr. W. T. Cooper presided. On Monday, the 15th inst., Mrs. Jamrach gave successful clairvoyant descriptions. On Saturday, the 20th inst., a most interesting and enjoyable meeting was held with Mr. J. J. Morse's guide, "The Strolling Player." Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page, and please note change of time and address.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Morning and evening, addresses by Mrs. M. H. Wallis. For next Sunday's services see front page.—B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Thanksgiving Services. Mrs. Fairclough Smith gave in the morning a trance address and some exquisite mystical chanting; and in the evening a short address and a few of her mediumistic experiences. At the evening service some solos and a duet were delightfully rendered by Mr. and Mrs. F. Godley; Mr. Pyle officiated at the organ. Numerous presents of flowers, fruit, books, cigarettes, &c., were tastefully displayed on the platform, and were afterwards given to the wounded soldiers at the Orthopaedic Hospital. The services were well attended and much enjoyed. For Sunday next see front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Address by Mr. G. Prior, clairvoyance by Mrs. M. Prior. Sunday next, at 7, Mrs. Miles Ord, address and clairvoyance.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address and clairvoyance by Mrs. A. Jamrach, greatly appreciated by a large audience. Sunday next, 11 a.m., service and circle; 7 p.m., Mr. Robert King. Thursdays, at 8, service and circle.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Addresses by Mr. Rhodes and Mr. Gard, followed by helpful descriptions by Miss Fawcett. Sunday next, at 11.15 a.m. and 7 p.m., addresses, speaker to be announced; 3 p.m., Lyceum. Wednesday, 8 p.m., public circle.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Members of the Brighton Spiritual Mission Lyceum gave interesting papers on Spiritualism and the Lyceum work. Mrs. Curry's clairvoyant descriptions were well recognised. Sunday next, at 11.15 and 7, Mrs. Jamrach. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8.15, public meeting.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. Mary Gordon, address and clairvoyance. 17th, Miss Burton, address. Sunday next, at 3 p.m., Lyceum; 7 p.m., Miss Ashleigh, address. Wednesday, 8 p.m., Mrs. Maunder, address and clairvoyance.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Neville addressed a large audience on "Does Spiritualism Teach us our Responsibilities?" and afterwards gave descriptions. Sunday next, 3 p.m., Lyceum; 7, address by Mr. Prior. December 5th, Alderman D. J. Davis. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Dougall gave a trance address on "Many are called and few are chosen," and messages; evening, Mr. A. H. Sarfas gave an earnest address on "The Victory of Life," and descriptions and messages. Sunday next, 11.15 a.m., lecture on "Astrology" by Mr. Roberts; 7 p.m., address by Mr. Smith, descriptions by Mrs. Smith.—N. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, the Lyceum children were addressed by Messrs. Forsyth (President L.L.D.C.) and Croft; evening, Miss Violet Burton's inspirers delivered an uplifting address on "Spiritual Advancement." 18th, open circle. Sunday next, at 7, Messrs. Hough and Wrench. December 1st, ladies' meeting at 3.2nd, Mr. and Mrs. Hayward. 5th, Mrs. A. Greenwood.—A. T. C.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Maund gave an address, followed by clairvoyance. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. M. Clempson Friday, at 8, public meeting. December 5th, Mrs. Miles Ord.—F. K.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Cowlam, clairvoyant descriptions by Miss Edith Westcott; evening, Alderman D. J. Davis gave an address and answered questions. On the 18th Mrs. Neville gave an address and descriptions. Sunday next, 11.30 a.m., address; 7 p.m., Mrs. Mary Davies, address and clairvoyance. December 2nd, 8.15, Mrs. Podmore, clairvoyance. 5th, 7, Mrs. Maunders.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, address by Mr. A. Bailey on "Knock and it shall be opened unto you," and interesting psychic experiences by Mr. Stirling; evening, uplifting address by Mr. A. C. Scott on "The Eternal Truth." Sunday next, 11 a.m., Mrs. Maunders, address and clairvoyance; 6.30 p.m., Mr. R. Boddington, address and questions.

GOODMAYES AVENUE (opposite Goodmayes Station).—Large gathering to hear Mr. L. I. Gilbertson's address (by request) on "Should Spiritualists accept Reincarnation?" which was followed by answers to questions. 16th, Mr. and Mrs. Hayward, address on "War and its Lessons," and clairvoyant descriptions. Sunday next, 7 p.m., Mr. R. S. Whitwell. Tuesday, 8 p.m., Mrs. E. Marriott. December 5th, Mr. and Mrs. Lund. December 12th, Mr. H. E. Staddon.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, inspiring address by the Rev. D. F. Stewart, M.A., solo by Miss Beryl Selman; evening, good address by Miss Patricia Ashleigh, secretary of the L.L.D.U., who kindly occupied the platform in lieu of Mr. H. Boddington, detained owing to war pressure. Anthem, "Honour and Glory." Sunday next, 11.15 a.m., Mr. Thompson, duet, Miss Selman and Rev. D. F. Stewart; 6.30 p.m., Mrs. E. Neville, anthem by Seward.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle, clairvoyance by Mrs. Bloodworth; afternoon, Mrs. Poll addressed the children. On Clapham Common Mrs. Clara Irwin gave an address; tea at 5 o'clock. Evening, Mrs. Podmore gave an address and descriptions. Spirit photos were exhibited all day. Sunday next, Mr. F. J. Miles, address and healing. Wednesday, at 3, physical phenomena. Thursday, 8, Mrs. Neville. Friday, 8, Mr. C. A. M. Goodwin.

TOTTENHAM.—684, HIGH ROAD.—Mr. Robert King gave a most interesting address on "The Angel Helpers at Mons."

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address, "Fill up each Hour with what will Last."

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHEA.—Mrs. B. Farr gave addresses and clairvoyant descriptions.—P.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish and Mrs. Letherey; clairvoyance by Mrs. Letherey.—E. F.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL, EARLHAM GROVE.—Mr. C. E. Sewell gave an interesting address on "The Inner Life," which was much enjoyed.—W. H. S.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Fielder gave an address on "The Curse of the Fig Tree." Mr. Richards conducted the Lyceum and addressed the Liberty Group.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Annie Boddington gave an address, followed by clairvoyant descriptions. After-circle.—W. P. C.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Mr. Blake, of Bournemouth, officiated morning and evening, and gave clairvoyance, &c. Other usual meetings.—W. G.

PAIGNTON.—MASONIC HALL.—A large audience listened to an inspiring address by Mr. Marshall on "God and His Many Mansions." Miss Mills gave clairvoyant descriptions. Mr. H. P. Rabbich presided.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service, a hearty invitation is given to all at these services; afternoon, Lyceum; evening, three members gave personal experiences.—S. T.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mrs. M. Davies addressed a large audience on "The Comfort of Spiritualism during the Present Struggle," after which she gave clairvoyant descriptions.—M. W.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Meeting conducted by Mr. Arnold. Mr. Johns gave an address on "God is Love," and Miss Drake sang a solo. Clairvoyance by Mrs. Joachim Dennis. Full hall.—E. E.

SOUTHPORT.—HAWKSHED HALL.—Mrs. Charney gave addresses on "False Friendships" and "War and Religion," followed by clairvoyance; and conducted the Lyceum in the afternoon. The president referred to recent utterances of Archbishop Wilberforce.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address by Mr. G. R. Symons. 15th, ladies' meeting, address and psychometry by Mrs. Edith Marriott. 17th, address, also descriptions and messages by Mrs. Podmore.—E. M.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENTISH GROVE.—Addresses by Mr. A. G. Newton. 18th, address by Mr. F. T. Blake. Through an oversight the name of the speaker on the 14th, Mrs. A. Boddington, was unfortunately omitted in last week's report.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Horace Leaf gave addresses on "The Facts and Fancies of Mediumship" and "Spiritualism and Mysticism," following each with clairvoyant descriptions. 22nd, Mr. Leaf conducted a series of meetings for psychic phenomena. 17th, Mr. Abbott gave an address and Mrs. Gutteridge several successful clairvoyant readings.—J. G. McF.

NEW PUBLICATIONS RECEIVED.

"In the Hollow of his Hand." By RALPH WALDO TRINE (with new portrait of the author). Cloth, 3s. 6d. net. G. Ball & Sons, Ltd., Portugal-street, Kingsway, W.C.

"The Way of Divine Union." By ARTHUR EDWARD WAITE. Cloth, 7s. 6d. net. Rider & Son, Ltd., 8-11, Paternoster-row, E.C.

"The Universal Text-Book of Religion and Morals," Part III., Vol. 1: "Hinduism." Edited by ANNIE BESANT. Paper cover, 6d. Theosophical Publishing Office, Adyar, Madras, India.

From Methuen and Co., Ltd., 36, Essex-street, W.C.: "Religion and the War," by F. R. BARRY, M.A.; "All's Well: Some Helpful Verse for these Dark Days of War," by JOHN OXENHAM 1s net each.

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